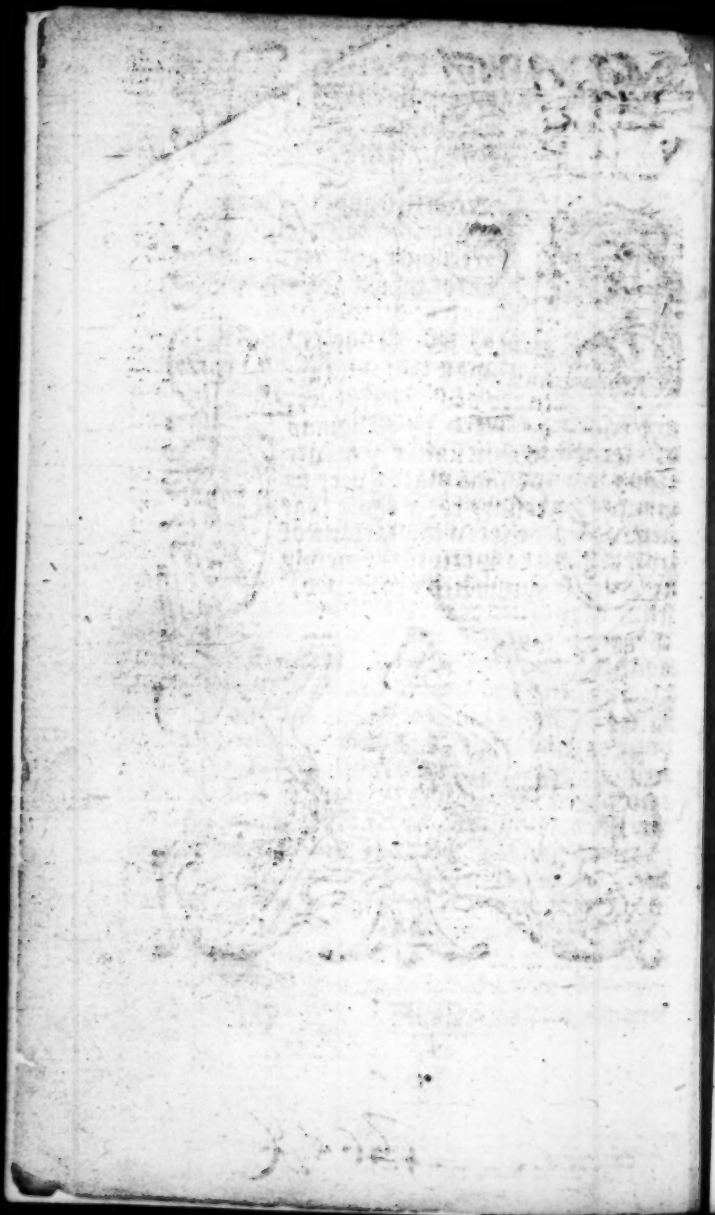




22 The plenthy
and most notable say-
ings of al Scripture,
gathered by Thomas
Hornel after p maner
of comd places, very ne-
cessary for al those that
desire in consolacions of
the Scriptures, newly
augmented & corrected.



1574
J. B. 24



a
c
n
i
n
c
b
t
y
c
a
t
d
n
t
f
m
n

TO the right excellent and moste
gracious Lady, my Ladye Maryes good
grace. Thomas Paynell sen-
beth gretynge.



With standing that this my
collection of Scripture moste
excellente and vertuous Ladye,
harhe no nede of any mans tui-
tion oz defense, so asmuche as it
cōtayneth onelye the simple and
very true worde and sayinges
of god: yet after I had finished
and ended the thing, & purposed by the counsell
of a lerned man, to publyshe it, for mans consol-
ation & learnyng: your graces fiery and seruent
mynde to vertuous and godly liuing, your true
intente & naturall inclinacion to the same: your
liberal hand & fauour to those, which diligently
do exercise themselves in the spirituall & mortall
study of the sincere worde of god, & agayne your
Graces benigntie and gentilnes of long tyme
bounte fully to me declared: enforced me to pu-
blish it in your graces name. Accept therfore
this my labour moste excellent Lady, as sente of
your daylye Orator and moste humble seruaunt
to your grace. Rede the fruiteful lessons therof
and digest the thowwly, practyse and proue in
very dede, howe swete & Lordes wordes be, vse
the profitable doctrines of this little booke: for so
doyng your grace shall learne dayly more and
more, truely to know the Lord, to tast, releaue and
to ensewe his holpe & swete worde, to loue and
feare him, to be his faithfull & obsequines hand
mayden, and a diligent ensuer of his wyll, and
steppes moste pleasaunt and voluntaryously to
A.ii. beare

The Preface.

beare the yoke of his most comfortable and sweete commaundementes.

Thinke not esteeme not, I moste humble beseeche your grace, this my gifte to be slender in balure, although of it selfe it be but litle: for precious stones are of themselves in quantitie but litle, and yet for theyr naturall operations and proprieties, of greate estates moste hye esteemed. Esteeme the content of my booke and gifte, that is y^e worde of God, and not the slenderesse thereof: esteeme my faythful and true heart vnto your grace, and not my simple and slender gyfte. And yet yf this my poore and slender gyfte, maye be wel and exactly warded & pondered, what thyng (although it comprehend not al the fruiteful lessons of Scripture) maye be compared vnto it? For what is more excellent, or more precious then the word of God? what thyng maye be esteemed equall vnto it? what ought to be more embraced of a christian, then Christes worde: then a pure and a christian lyfe? then chastitie, then humilitie, then godly wisdom and pure doctrine? the which, with other vertuous & heavenly lessons, are in this my bryefe collection, compendiously and fruitfully copysed. Wherefore I euen humbly desire your noble grace to accepte this my labour and small gifte in good parte. Accept, I saye, & embrace the worde of God, for that truly vnderstanded, and seriously ensued and folowed, shalbe to your graces spirituall encrease mooste comfortable comforte.

The firste Chapter of Genesis.



In the begynnyng, God created heauen and earth. The earth was voyde and empty, and darkenes was vpon the face of the depe, and the spirite of God moued vpon the face of the waters.

God called the drie land, erthe, and the gasheringe together of waters, called he the sees.

God made two greates lightes, a greater lighte to rule the daye, & a lesse lyghte to rule the night.

God created man in his owne ymage, in the ymage of God created he him, male and female created he them. And god blessed them, and sayd vnto them: Growe and increase, and replenishe the earth, and subdue it: and haue dominion of the fythe of the sea, and foule of the ayre, and of every lyuinge thinge y^e moueth vpon the earth.

The seconde Chapter.

And in the seventh daye, God ended his worke whiche he had made. In the. vii. daye also, he rested from all his workes whiche he had made, and God blessed the vii. daye, and sanctified it, because that in it, he had rested frome all his worke whiche God ordeyned to make.

The Lord god also thope man, euen dust from the grounde, and breathed in to his nostrelles, the breath of lyfe, and Adam was made a lyuing soule. And the Lord God plated a garden eastward

The booke

warde from Eden, and there he put man whome he had made.

The tree of lyfe and the tree of knowledge of good, & euill was in the middes of the garden.

The Lorde god also toke Adam, and put him into the garden of Eden, that he might dresse and kepe it. And the Lorde God commaunded Adam sayinge: eatinge thou shalt eate of euery tree of the garden: But as touching the treze of knowledge of good and euill, thou shalt not eate of it. Els, in what daye soeuer thou eatest there of thou shalt dye the death.

It is not good, that Adam shulde be alone I will make hym an helpe, whiche may be present with him. And so ourte of the grounde shope the Lorde god euery best of the felde, and euery foule of the ayre, and brought it vnto man, that he might se how he wold cal it. For lyke wyse as man hym selfe named euery lviunge thynge, euen so was the name thereof.

Then him selfe therfore named the names vnto all catel, and foule of the ayre, and to euery beast of the felde. And for man founde he not an helpe that mighte be present with him.

The lorde God also caused a slombze to fall vpon Adam, and he slepte. And he toke one of his ribbes, and closed vp the fleshe in steade thereof.

And the ribbe which the lorde God had taken from man, made he a woman, and brought her vnto man. And man sayd: This is now bone of my bones, and fleshe of my fleshe, she shall be called woman, bycause she was taken out of man. For this cause shall man leue his father and his mother, and shalbe copned with his wyfe, & they shal become one fleshe, and they were both naked, the man and his wyfe, and were not ashamed.

The

The xiii. Chapter.

The serpent was subtiler then euery beast of the felde, whiche the lord God made.

The serpent sayde vnto the woman: ye shall not dye the death, but god dothe knowe that the same daye that ye ate thereof, your eyes shall be opened, & ye shall be euen as goddes, knowynge good and euill.

And the Lord god called Adam, and sayde vnto him: where art thou? which sayde: I herde thy voyce in the Garden, and was astrayde bycause I was naked, and hyd my selfe.

Adam sayde, The woman whome thou gauest to be with me gaue me of þ tree, and I dyd eate. And the woman sayde: yonder serpent begyled me, and I dyd eate.

The Lord sayde vnto the serpent, because thou hast done this þ art cursed aboue all catteell, and aboue euery beast of the felde. Vpon thy bellye shalt thou go, and dust shalt thou eate all the dayes of thy lyfe. I will also put enmitye betwene the & the woman, betwene thy seed & her seed, the same shalt treade downe thy head, and thou shalt treade vpon his heele.

Vnto the woman he sayde: In multiplyynge wyl I multiply thy sorowe, and thy conceyving: In sorowe shalt thou brynge forth the children, and thy lust shall pertayne to thy husband, and he shall haue the rule of the.

To Adam he sayde, curied be the grounde for thy sake. In sorowe shalt thou eate of it all the dayes of thy lyfe. Thorne also and thysle shall it cause to growe vnto the, and thou shalt eate the hearbe of the felde.

In the sweate of thy face shalt thou eate breade, till thou be turned agayns in to the grounde, for

out of it was thou taken: in asmuch as thou art
dust, and in to dust shalt thou be turned againe.

The fourth Chapter.

AND in pcesse of daies it came to passe,
that Cain brought of the frute of the
grounde an oblation vnto the Lord.
Abell also brought of the firstlinges
of his shepe, and of the fat thereof.

And the Lord had respecte vnto Abell, and to
his oblation: But vnto Cain and to his offering
he had no respect, for the which cause Cain was
exceedinge wroth, and his countenance abated.
And the Lord sayde vnto Cain: Why art thou
wroth, and why is thy countenance abated? if
thou do well, shall there not be a promotion?
And yf thou dost not wel, lyeth not thy sinnes in
the doores. Vnto y also pertayneth the lust ther-
of, and thou shalt haue dominion ouer it.

And it fortuned when they were in the felde,
Cain rose vp againste Abell his brother, and
slew him. And the Lord sayd vnto Cain, where
is Abell thy bzother? Whiche sayde: I wote
not, am I my brothers keeper? And he sayd, what
hast y done? The voyce of thy bzothers bloude
crieth vnto me out of the grounde: and now art
thou cursed from the earth, which hath opened
her mouth, to receaue thy brothers bloude from
thy hande. Yf thou tyll the ground, she shall not
procede to yeld vnto the her strength. Fugitiue
and a vagabonde shalt thou be in the earth. And
Cain sayde vnto the Lord: My iniquitie is
more, then that it may be forgiven.

Lamech toke vnto hym two wyues, the name
of the one was Ada, and the name of the other
was Zilla.

Abell was the father of such as dwell in
tentes,

entes, and of such as haue cattrell.

Thuball was the father of such as handle harpe or organe.

Thubalchaim wrought cunningly every crafft of brasse and of yron.

The xij. Chapter.

All the dayes that Adam liued were nine hundredth and thirthe yeres.

Enoch walked with God, & he was nomore sene, for God toke hym awaye.

The xij. Chapter.

All the sonnes of God saw the daughters of men that they were fayre, and they toke them wyues from amonge all that they had chosen.

The Lord sayde: my spyte shall not alwaye stryue in man, because he is fleshe, and his dayes shall be an hundred and twenty yeres.

But God sawe that the malice of man was greate in the earthe, and all the imagination of the thoughtes of his hert was onely euill every daye. And it repented the Lord that he had made man in the earth, & he was touched with sorowe in his hert, and the Lord sayde: I wyll from the upper parte of the earth destroy man, whom I haue created, bothe man, catel, wyne, & foule of the ayre, for it repenteth me that I haue made the.

Noah was iuste and perfecte in his generations, & walked with God, and began .iii. sonnes, Sem, Ham, and Japheth.

The earth was corrupte before God, and the same earth was fylled with crueltie, and God looked vpon the earth, & behold it was corrupte, for all fleshe had corrupte his waye vpon earth.

The length of the arch shall be thre hundredth

subtege

The booke

subtles: the bredth of it. i. cubytes, & the height of it thyrty cubytes.

The. vii. Chapter.

The rayne was vpon the earth fortye dayes and fortye nyghtes.

And the waters p̄uayled exceedingly vpon the earth. and all the hye hylles that are vnder whole heauen, were couered. Fyftene cubytes vpwarde vnd̄ the waters p̄uayle, so that the mountaynes were couered.

The waters p̄uayled vnd̄ the earth an hundredy and fyfte dayes.

The. viii. Chapter.

And he sent forth a rauen, whiche went out goinge forth and returning e agayne, vntyll the waters were dried vp vpon the earth.

He sente forth the doue out of the arke, and the doue came to him in the euen tyde, and lo, in her mouthe was an olīue leafe, that she had plucked: Wherby Noah did knowe that the waters were abated vpon the earth.

And **¶** Lord sayde in his herte: I wyl not p̄oceede to curse the grounde any moze for mannes sake, for the p̄uagination of mans herte is euill eue fro his youth. Neyther wyl I adde to smite any moze euery thing lyving, as I haue done.

The. ix. Chapter.

Euery thinge, that moueth it selfe, and that lyueth shall be meate for you: euen as the grene hearbe haue I geuen you all thynges.

But fleshe in the life therof, and in the bloude therof shall ye not eate. Elles your bloude of your liues will I requyre, fro the hande of euery beast will I requyre it, and fro the hands of mā, from the hand of mans brother will I requyre the life of man. Who so sheddeth mannes bloude,

by

by mā shall his bloude be shedde, for in the ymage of God, did god make man.

My couenaunte wyll I make with you, that from henceforth euery fliche be not rooted oute with the waters of a floude, neyther shall there be a floude to destroye the earth any more.

Noah also begane to be an husband man, and planted a vineyarde, & he drincking of the wyne was dronken, and vncouered within his tente. And Ham the father of Canaan seeinge the nakednes of his father tolde his two bzytherne without. And Sem & Iaphet, they two, takyng a garment, layde it vpon there shulders, and cōming backward, couered the naked priuities of theppre father, namely their faces beinge turned away, lest they shuld se their fathers prynces.

¶ The .x. Chapter.

¶ Nimrod began to be myghtye in the earth for he was a myghtye hunter before the Lord.

Assur buyldeed Ninue, & the stretes of y^e cite.

¶ The .xi. Chapter.

¶ All the whole earth was of one language, and lyke speche.

And they sayde: Goto, let vs buylde vs a cite, and a tower, whose topppe may reach vnto heauē and let vs make vs a name.

And therfore is the name of it called Babel, because the Lord did there cōfounde the language of al the earth.

¶ The .xii. Chapter.

¶ The Lord sayde vnto Abram: Gette the out of thy countrey, and out of thy nation, and from thy fathers house, vnto a lande that I wil shewe the, & I will make of the a greate people, & will blesse the, & make thy name greate, that thou mayst be curia blessing, I will also blesse them that

that blesse the, and curse them that curse the, and in the shal al kinredes of the earth be blessed.

And it happned when he was come nere to entre into Egypt, he sayd vnto Sara his wyfe: Behold, I know that thou art a fayre womā to loke vpon. Therfore shal it come to passe, that when the Egyptians se the, they shal saie: This is his wyfe. And they shal kyll me, but they shal saue the almye. Sara (I pray the) that thou art my sister, that I may fare well for thy sake, and that my soule maye lyue thowowe thy occasion.

And the Lorde smote Pharaos & his house with greate plages, because of Sara Abzams wyfe.

The. xii. Chapter.

¶ When sayd Abzam vnto Lot: Let ther be no strife (I pray the) betwene þ and me, and betwene my herdmē & thynr, for we be byethren.

And I wyll make thy seide, as the dust of the earth: so that if a mā can nomber the duste of the earth, then shal thy seide also be numbyed.

The. xiii. Chapter.

¶ When Abzam heard that his brother was taken, he harnessed his freshe young men, bothe in his owne house, thre hundred & eightene, and folowed on them vnto Dan. And he was set in aray vpon them by night, he and his seruantes, and smote them, and pur sued them vnto Hoba: & hithe lyeth of the lefte hande of Damasacus, and recovered all the goodes, and also brought again his brother Lot, and his goodes, the women also, and the people.

And Melchisedech, kyng of Salem, brought forth bread & wyne, for he was þ preste of the moste hyghest god, & blessed him, sayinge: Blessed be Abzam vnto the hygh God, possessor of heauen,

gen and earth, and blessed be the hye God which
hathe deliuered thyne enemyes into thy hande.
And Abzram gaue him rythes of all.

And Abzram answered the kynge of Sodom:
I haue lyft vp my hand vnto the Lorde the hye
God, possessor of heauen and earth, that I wyll
not take of all that is thyne somuche as a threde
oz shoulacher, least thou shuldest saye, I haue
made Abzram riche.

The. xv. Chapter.

AND Abzram said: See to me thou haste
geuen no seed: Lo, a lad borne in my
house is myne heyre.

And beholde, the worde of the Lorde came
vnto hym sayinge. He shall not be thyne heyre:
but one that shall come out of thyne owne bodye
shall be thyne heyre. And he brought hym out and
sayde, loke vp vnto heauen, and tell the starres
yf thou be able to numbre them. And he sayde
vnto hym: euen so shall thy seed be. Abzram bele-
ued the Lorde, and that counted he to him for
ryghwysnes.

The. xvi. Chapter.

SARA sayd vnto Abzram, beholde, the Lorde
hath restrayned me, that I can not beare,
I praye the go in vnto my mayde, perauenture
I maye be edified by her,

The. xvii. Chapter.

NEYther shall thy name anye more be called
Abzram, but thy name shall be Abzraham for a
father of many nacions haue I made the.

Every mans chyld amonge you shall be cir-
cumcised, ye shall circumcise the fleshe of youre
foresyn, and it shall be a token of the bonde be-
twixt me and you. And every man chyld of
eighe

eyghte dayes olde, shall be circumcised amonge
you, and such as be in youre generacions, and
borne at home. And the vncircūcised mā chyld,
in whose fleshe the foreskynne is not circumci-
sed, that soule shall perperhe from his people, be-
cause he hath broken my testamente. Abraham
fell vpon his face, and laughed and sayde in his
herte, what a chyld he borne vnto hym that is an
hundred yere olde? & what Sara that is nyntie
yere olde beare. Abraham also him selfe was nyntie
yere olde and nine, whē the fleshe of his fore-
skynne was circumcised.

The .xviii. Chapter.

And the Lord appeared vnto Abraham
in the plaine of Mamre, as he satte in
his tent doze in the heate of the daye.
And he lyft vp his eyes and looked, & lo, thre men
stode by hym. And when he sawe them, he ranne
to meate them from the tente doze, and fell to the
grounde & sayde: Lorde I beseeche the yf I haue
founde fauoure in thy syght: go not I praye the
frome thy seruaunte. Let a lytle water be fet and
wache youre feete, and refreche youre selues vnder
the tree. And I wyl fere a morsell of breade
to comferte youre hardes wyth all, and then shal
ye go youre wayes, for euen therfore are ye come
to youre seruaunte.

Sara laughed within her selfe saying: Now
am I waxed olde, shall I gene my selfe to luste,
and my lord olde also. And the Lord sayd. The
crpe of Sodome and Gomorre is greates, and
theyr synne is exceeding greuous. I wil go down
nowe and see whether they haue downe alto-
gether accordynge to that crpe whiche is come
vnto me or not, that I maye knowe. I haue ta-
ken

ken vpon me to speake vnto the Lorde, whiche
 arte but dust and ashes.

The. xix. Chapter.

And there came two Angels to Sodome
 at euen, and Lot sat at the gate of So-
 dome, And Lore seynge theym rose vp to
 mete the, and he bowed him selfe to the
 grounde with his face. And he sayd: My Lordes,
 turne in I praye you into youre seruantes house
 and tary all night and washe youre feete, and ye
 shall ryse vp early to go on your waye.

May good brethren do not so wretchedly, behold
 I haue two daughters whiche haue knowne no
 man, the wyll I bringe out nowe vnto you, and
 do with them as it seemeth good in youre eyes.
 Only vnto these men do nothinge, for therfore
 came they in vnder the shadowe of my rose.

So I haue receaued thy requeste, as concer-
 nyng this thinge, that I wyll not ouerthrowe
 this Little, for the which thou hast spoken Lot's
 wyfe looked behind her, and was turned into a
 pillar of salte.

The. xx. Chapter.

Sethou shalt dye for the womans sake
 whiche thou hast taken awaye, for she
 is a mans wyfe. Nowe therfore deli-
 uer the ma his wife agayne, for he is a Prophet,
 and he shall praye for the that thou mayste lyue.
 But if thou deliuer her not agayne be sure that
 thou shalt dye the death, both thou and all that
 thou hast.

In very dedethe is my sister, for she is y^e doughter
 of my father, though she be not the doughter
 of my mother.

The

The .xvi. Chapter.

Sara sawe also the sonne of Hagar the Egyptian (whiche she had borne vnto Abraham) to be a mocker, wherfore she sayde vnto Abraham pue awaye this bodde mayde and her sonne: for the sonne of this bonde womā shal not be heire wryth my sonne Isaac.

The .xvii. Chapter.

And the Angell of the Lorde called vnto hym frome heauen. Abraham, Abraham, And he sayde: here am I. And he sayde laye not thy hand vpon the chyldre, neither do any thinge at all vnto hym, for nowe I knowe that thou fearest God, and haste for my sake not spared thine onely sonne.

By my selfe haue I sworne (saythe the Lorde because thou haste done this thyng, and haste not spared thy onely sonne: that in blessinge, I wyll blesse the, and in multipliyng, I wyll multiplie thy seed, as the starrs of heauen, and as the sande whiche is vpon the see syde. And thy seed shal possesse the gate of his enemyes. And in thy seed shal all the nations of the earthe be blessed, because thou haste hearde my voyce.

The .xviii. Chapter.

Abraham came to mouene Dars, and to wepe for her.

The .xix. Chapter.

They sayde: we wyll calke the damesell, and inquire at her mouth: And they called for the Rebecca, and sayde vnto her: wylt thou go with this man? and she answered: I wyll go.

The

The. xxv. Chapter.

These are the dayes of the yeres of Abraham
lyfe, which he lyued an C. lxxv. yeres.

Rebecca conceived, and the children stroue to-
gether within her, and the Lorde sayd vnto her,
there are two maner of people in thy wombe, &
two nacions shall be deuyled out of thy bowels,
& the one nacion shall be myghtyer then the other,
and the elder shall be seruaunt vnto the yonger.

Therefore when her tyme was come to be de-
liuered, beholde, ther were two twynes in her
wombe. And he that came out fyrste was rede, &
he was all ouer as it were a rough garmente, &
they called his name Esau. And after hym came
his brother out, and his hand holdyng Esau by
the heele, and his name was called Jacob.

Jacob sayde: sell me this daye thy byrthryght,
Esau sayde: Lo, I am at a pointe to dye, & what
profite shall this byrthryght do me? Jacob an-
swered: Swear to me the this daye: and he sware
to him, & solde his byrthryght vnto Jacob. The
Jacob gaue Esau breade & potage of ryle. And
he did eate and drincke and rose vp and wēt his
waye, and Esau regarded not his byrthryghte.

The. xxvi. Chapter.

And in thy seede shall all the nations of
the earth be blessed, because that Abraham
harkened vnto my voyce, & kepte myne
ordinaunces, my commaundementes, my
statutes, and my lawes.

The. xxvii. Chapter.

Jacob went to Isaac his father, and he selte
and sayd, the voyce is Jacobs voyce: but the
handes are the handes of Esau.

He may well be called Jacob, for he hath vnder-
mined me two tymes, fyrst he toke awaye my
byrthryght,

The booke

by thynght, and senow hath he taken awaye
my blessinge also.

[The.xxviii. Chapter.

Iacob Dreamed, and beholde there stode a
Ladder vpon the earth, and the toppe of it
reached vnto Heauen. And se, the Angelles of
God wete vp and downe vpon it: yea, and God
stode vpon it.

When Iacob was awaked out of his slepe,
he sayde: Surely the Lorde is in this place, and
I was not aware. And he was afrayd and sayd
howe fearefull is this place? it is none other
but euen the house of God, & the gate of Heauen.

And Iacob vowed a vowe sayinge: Yf God
wyl be with me, and wyl kepe me in this iour-
ney which I go, and will geue me breade to eate,
& clothes to put on, so that I come agayne vnto
my fathers house in sauetie, then shal the Lorde
be my God, and that stone which I haue set vp
an ende, shal be goddes house: and of al that thou
shalte geue me wyl I geue the tenth vnto the.

[The.xxix. Chapter.

Ithan had two doughters the eldest
called Lea, and the youngest Rahell.
Lea was tender eyed, but Rahell was
bewtyfull, and well sauoured. Iacob serued. vii.
yere, for Rahell, and they serued vnto hym but a
fewe dayes, for the loue he had to her.

It is not the maner of this place, to mary the
yongest before the eldest.

[The.xxx. Chapter.

Ahen sayde Rahell to Lea, geue me of
thy sonnes mandragoras. Laban toke
out al the he goates that were partye
and

and of dyuers colours, and all the she goates that were spotted and partye coloured, and all that had whyte in them, & all the blacke amonge the shepe, and put them in y^e keepynge of his sonnes, & set thye dayes iourney betwyxte hym selfe and Jacob. And so Jacob keppe the rest of Labans shepe Jacob toke rodde of grene poplar hasell, and the chestnute trees, and pyllled whyte strakes in them, and made the whyte appere in the rodde, (but they that were whole remayned grene, and thus was it made a variable colour) and put the rodde whiche he had pyllled, euen before the shepe in the gutters and waterynge troughe whē the shepe came to drynke, that they shoulde conceaue when they came to drynke, and the shepe conceaued before the rodde, and brought forth Lymbes, straked, spotted, and party. &c.

The xxxii. Chapter.

I Am not worthy of thy leaste of all the mercyes and truthe which thou hast shewed vnto thy seruauit.

And there wrestled a man with Jacob vnto the breaking of the daye, and when he sawe that he coulde not preuaile against him, he smote him vnder y^e thie, the sinowe of Jacobs thie Anke as he wrestled with him, and he sayd, let me go for the daye breaketh, which answered I wil not let the go except thou blesse me. And he sayd vnto hym, what is thy name? He answered Jacob: he sayd, thou shalt be called Jacob nomore, but Israel, for as a prince hast thou wrestled with God, and with man, and hast preuailed.

The xxxiii. Chapter.

B.ii.

Dina

Dina daughter of Lea, which she bare vnto Jacob, wēt out to se the daughters of the land, whom whan Mich the sonne of Demoz the henite, Lord of that countrey sawe, he toke her, and forced her, & his bare laye vnto Dina the daughter of Jacob.

The. xxxv. Chapter.

Rahell was buried in the waye to Ephrath, whiche is Bethleem.

The. xxxvi. Chapter.

Israell loved Ioseph more then all his children, because he begat hym in his olde age.

Beholde this dreamer commeth, come nowe therfore, and let vs slaye hym, and caste hym into some pyt, and we wyll saye a wycked beaste hath deuoured hym, and we shall se what will come of his dreames.

I wyll go downe in to the graue vnto my sonne mourninge, and thus his father wepte for hym.

The. xxxvii. Chapter.

Ad Judas sayd vnto Onan, go into thy brothers wyfe, and mary her, that thou mayest styre vp seede vnto thy brother. And when Onan perceaued that the seede shulde not be his, therfore when he went in to his brothers wyfe, he spylled it on the grounde, and gaue not seede vnto his brother. And the thinge which he did, displeased the Lord, whersfore he slewe him.

It fortunēd when Chamars tyme was come that she shoulde be deliuered, beholde, ther was two twynnes in her wombe. And it fortunēd whē she traueled the one put out his hande, and the mydwife toke & bound a rede threde aboute it, sayinge this is come out firste. And it chanced that he plucked his hande backe againe, and be-
hold

holde his brother came out. And the sarder: where
foze haste thou rent a rent vpon the? And called
his name Pharez. Afterward came out his bro-
ther that had the redde threde abouts his hande,
and his name was called zarah.

The. xxxix. Chapter.

Ioseph was a godly persone, & a well
faoured. And it fortunèd after this,
that his masters wyfe cast her eyes
vpon Ioseph & sayde: come lye wyth
me. But he refused, & sayde to his masters wyfe:
Scholde, my maister woteth not what he hath
in the house with me, and hath comitted all that
he hath to my hande. There is no mā greater in
the house then I. Neyther hath he kepte any
thinge from me, but onely the, because thou art
his wyfe. Howe then can I do this greate wye-
kednes and synne against God?

The. xl. Chapter.

And pharao was angry agaynst his two of-
ficers: agaynst the chefe butler and the chefe
baker: & put the in warde in his chefe stewardes
house: euē in the prison and place where Ioseph
was bound.

And he asked pharaos officers that were with
hym in his masters warde, sayinge: wherfoze
loke ye so sadly to day? The answered him: we
haue dreamed a dreame, and haue no mā to declare
it. And Ioseph sayd vnto them: do not interpre-
tinges belong to God?

The. xli. Chapter.

And it fortunèd after. ii. yeres that pharao
dreamed.

Pharao sayde vnto Ioseph: I haue sene a
dreame, and no man can interpretate it, and I
haus harde saye of þy, that as lone as thou herest
B. iiii. a dreame,

The booke

a dreame, thou canst interpretate it. Joseph answered pharao sayenge: Not I, but God shall geue pharao an answere of peace.

The .xlii. Chapter.

And they sayd one to another: we haue herely synned against our brother, in that we sawe ϕ angusthe of his soule when he besought vs, and we wolde not heare him, and therfore is this trouble come vpon vs.

The .xliii. Chapter.

The Egyptians maye not eate breade with the Hebrines, for that is abhominacion, to the Egyptians.

The .xlvi. Chapter.

The soules that came with Jacob into Egypte which came out of his loynes (besyde Jacobs sonnes wyues) were altogether .xlvi. soules, & the sonnes of Joseph, which were bozne hym in Egypt, were two soules: so that all the soules of the house of Jacob which came into Egypte are .lxx.

Euery shepe keper is an abhominacion vnto the Egyptians.

The .xlvii. Chapter.

He appointed the people vnto the cyties fro one syde of Egypte vnto the other, onely the lande of the priestes bought he not, for the priestes had an ordinaunce of Pharao ϕ they shulde eate that which was appointed vnto the, which Pharao had geuen them.

And Joseph made a lawe ouer the lande of Egypt vnto this daye, that Pharao shulde haue the fyfte parte, excepte the lande of the priestes only, whiche was not Pharaos.

Thou shalt not burye me in Egypte, but I will lye with my fathers, and thou shalt cary me out
out

out of Egypte, and burye me in theyre buriall.

Che.xlviii. Chapter.

God which hath fed me all my lyfe longe, and the aungell whiche hath deliuered me from all euell, blesse the laddes, and let my name be named in the, and the name of my fathers. Abraham and Isaac, and that they may growe into a multitude in the middes of the earth.

Che.xlix. Chapter.

When myne eldest sonne, thou art my might and the begynnyng of my strenght the noblenesse of dignite, and the noblenesse of power.

Jacob dyed, & was put vnto his people. And Joseph fell vpon his fathers face, and wepte vpon hym, and kyssed hym.

Che.l. Chapter.

Joseph commaunded his seruantes the physicians to enbawme his father, and the physicians enbawmed Israel fortye dayes long, for so longe dothe the enbawmyng last, and the Egyptians bewayled him.lxx.dayes.

Joseph mourned his father seven dayes.

God wyl not fayle but viset you, and ye shall carry my bones hence, and so Joseph dyed and they enbawmed him with spices putting hym in a chest in Egypte.

The fyrst Chapter of Exodus.



The Egyptians helde the chyldren of Israell in bōdage with out mercye.

Therfore was there lyfe byttee vnto the in that cruel bondage, in claye and bycke, & all maner of worcke in the felde. For all theyre bondage whiche they seru-
uid them, was full of tyrannye.

The.ii. Chapter.

The chyldre grewe, and she brought it vnto Pharaos doughter, and it was made her sonne. And she called the name of it Moles, because (sayde she) I toke hym out of the water.

The.iii. Chapter.

And he toke, and beholde, the buche burned with fyre, & the buche was not consumed.

And the Lorde sayde: come not hyther, put thy shooes of thy feete, for the place where on thou standest, is holy grounde.

I am that I am, I am hath sent me vnto you. And I will get this people fauoure in the syght of the Egyptians: so that when ye go, ye shal not go empty, but a wise shal borowe of here neygh-
bours, and of her that segeorneth in her house, Jewelles of syluer and golde and rayment. And ye shall put the on youre sonnes and doughters, and shall robbe the Egyptians. Cap. xi. xii.

The.iiii. Chapter.

I will be wyth thy mouth, and teache the what thou shalt saye.

I will holde Pharaos hart, & he shalt not let the people go.

The.v. Chapter.

The

The enchaunters cast downe theyr rodde and they turned to serpentes, but Aarons rodde did eate vp theyr Roddes.

Che. viii. Chapter.

When sayde the enchaunters, it is the fluges of god.

Che. ix. Chapter.

And in very dede, for this cause haue I kepte the, for to shew the my power, and that they might declare my name thorowout al the world.

Che. xii. Chapter.

And the children of Israel toke theyr journey fro Rameses to Succoth, syxe hundred thousande men of fote, besyde children.

The dwelling of the children of Israel, which they dwelled in Egypte was foure hundred and thyrty yeres, & when the foure hundred & thyrty yeres were expired, euē þ selfe same daye departed all the hostes of the Lord out of Egypte.

Che. xiii. Chapter.

And the Lord spake to Moses saying say: certify vnto me al the first borne, that open al maner matrices amonge the children of Israell as well of man, as of beast, for it is myne.

All the first borne amonge thy children, shall thou bye out.

And the Lord wente befoze them by daye in a pillar of a cloude to leade them the waye: and by night in a pillar of fire to geue them light, that they might go bothe by daye and by nyght. The pillar of the cloude departed not by daye, nor the pillar of fire by night out of þ sight of þ people.

Che. xiiii. Chapter.

The children of Israell walked vpon drye lande thorow the mydest of the see, and the wates were awal vnto them on the right hāde of them, and on the lefte.

And

The booke

The. xv. Chapter.

And when they came to Mara, they coulde not drinke of the waters of Mara: for they were bitter, therfore the name of the place was called Mara. And the people murmured agaynst Moses, sayinge: what shall we drinke? and he cryed vnto the Lorde, and the Lorde shewed hym a tree, whiche when he had cast into the water, the waters were made swete.

The. xvi. Chapter.

When sayde the Lorde vnto Moses: Beholde I will rayne breade from heauē to you, and the people shall go out, & gather day by daye, that I maye proue the, whether they will walke in my lawe or no. The sixte daye they shall prepare for the selues that which they wyll bringe in, and let it be twyse asmoche as they gathered in dayly.

And at euē the quayles came and couered the grounde where they laye. And in the moorninge the dewe laye rounde about the hoste, And when the dewe was fallen: beholde, it laye vpo the grounde in þ wildernesse, small & rounde, and thynne, as the hoze frost on the grounde. And when the children of Israell sawe it, they sayde euery one to his neyghboure: it is Manna for they wist not what it was.

Syre dayes ye shall gather it and in the seuenth day which is the Sabboth there shall be none.

The house of Israell called it Manna, and it was lyke vnto Coriandre sede, white, and the tast of it was lyke vnto waters made w hony.

And the children of Israell, dyd eate Manna fortye yere, vntyll they came vnto a lande inhabited,

The. xvii. Chapter.

Josua

Ihusa dyd as Moses had hym, and foughte
with Amalech: And Moses and Aaron, and
Hur wente vp to the toppe of the hyll,
And it happened that when Moses helde vp his
hand, Israell had the better. And whē he let his
hande downe, Amalech had the better.

¶ The. xlii. Chapter.

Thou shalt seke out amonge all the people
men of actiuite, & suche as feare God, true
mē, hatinge couetousnes, & make thē hedes ouer
the people, ouer hundredes ouer fyfty, and ouer
ten. And let thē iudge the people at al seasons.

¶ The. xlii. Chapter.

Dowe therfoze if ye wil here my voice
in ded, and kepe myne appointmēt,
ye shal be my owne, aboue al nacōs,
for al the earth is myne, ye shalbe vnto me also
a kyngedome of Priestes and an holy people.

And he sayde vnto the people: Be readye a-
gaynst the thyrde daye, and come not at your
wyues. Let the Priestes also which come to the
Lord sanctifie themselves, lest the Lord destroye
them.

¶ The. xli. Chapter.

Thou shalt haue non other goddes in my
sight. Thou shalt make the no grauen
ymage, neither any similitude that is in
heauē aboue, epyther in the earth beneath;
or in the water vnder the earth. Thou shalt not
worshyppe thē, neyther serue thē, for I the Lord
thy God, am a gelouse god: And visit the synne
of the fathers vpon the children vnto the thyrds
and fourth generacion of thē that hate me: and
shewe mercy vnto thousandes in them that loue
me, and kepe my commandementes.

Thou shalt not take the name of the lord god in
vaine: For þ lord wil not holde him giltlesse that
taketh

taketh his name in vayne.

The.xx. Chapter.

Remember the Sabbath daye, that thou sanctifie it. Seue dayes shalt thou labour & doo al that thou haste to doo, but the seuenth daye is the Sabbath of the Lord thy God, in it thou shalt do no manner of worke, thou and thy sonne, and thy doughter, thy man seruant, and thy mayde seruant, thy cattel & the straunger that is within thy gates, for in seue dayes the Lord made heuen and earthe, the see, and all that in them is, & rested the seuenth daye, wherfore the Lord blessed the Sabbath daye, & halowed it. Honour thy father and thy mother, that thy dayes maye be longe in the lade, which the Lord thy god geueth the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neyghboure.

Thou shalt not couet thy neyghbours house, neyther shalt thou couet thy neyghbours wyfe, or his man seruant, or his mayde, or his oxe, or his asse, or whatsoever thy neyghboure hath.

The.xxi. Chapter.

He that smyteth a man that he dye, shall be slayne for it.

He that smiteth his father or his mother, lette him be slayne for it.

He that cursed his father or his mother shall be put to death for it.

Yf men stryue together, & one smite another with a stone or with his fist, and he dye not, but lyeth in bed, if he ryse agayne & walke without vpon his staffe, then shall he that smote him go quyte:

quite: saue only he shal beare his charges for loosing his tyme, and shall paye for his healing.

Yf an oxe goze a mā or a womā that they dye, the the oxe shall be stoned, and his flethe shal not be eaten, but the owner of the oxe shall go quite. Yf the oxe were wont to puche in tyme past, and it hath bene tolde his master, and he hath not kepte him, but that he hath kyled a mā or a woman, then the oxe shal be stoned, and his owner shall dye also. Yf there be sett to him a summe of money, then he shall geue for the deliuerance of his lyfe, whatsoeuer is put to him.

Yf a man open a wel, or digge a pitte, & couer it not, & an oxe or an asse fall therein, the owner of the pytte shall make it good, and geue money vnto thre master, and the dede best shall be his.

¶ The. xxii. Chapter.

If a thefe be founde breakynge vp, & he smitten that he dye, there shall no bloude be shed for him: but yf the sunne be vp whē he is founde, then there shal be bloude shed for him.

Yf a man entise a mayde that is not be trowed, and lye with her, he shal endowe her, and take her to his wyfe.

Whosoever keth w a beast shal be slayne for it.

He that offereth vnto any goddes saue vnto the lord onely, let him be vtterly rooted out.

There not a straunger, neyther oppresse him, for ye were straungers in the lande of Egypte.

Yf thou lende money to any of people that is poore by þ, thou shalt not be as a traait vnto him, neyther shalt thou oppresse him with vsury. Yf thou take thy neyghbours rayment to pledge thou shalt deliuer it vnto him againe by that the sunne go downe, for that is his couering onely, sue þ rayment for his skinne, wherein he slepeth.

And

And when he crieth vnto me, I will heare hym
for I am mercifull.

Thou shalt not rayle vpon the goddes, ney-
ther blaspheme the ruler of the people.

The. xxiij. Chapter.

If thou mete thyne enemyes ore oz his asse
goynge astraye, thou shalt bynge them to
him againe. Yf thou se thy enemyes asse to synke
vnder his burthen, thou shalt not passe by & let
him alone, but shalt helpe him to lyfe hym vp
againe. Thou shalt take no gyftes, for gyftes
blyndeth the seynge, and peruert the wordes of
the ryghteous. He that no man appeare before
me emptye.

The. xxiiii. Chapter.

Moses was in the mount fortye dayes and
fortye nyghtes.

The. xxv. Chapter.

They shall make an Arke of sethim wood
two cubytes & a halfe long, a cubyte and a
halfe brode, & an cubyte & a halfe hie. And thou
shalt ouerlape it with pure golde, within and
wythout shalt thou ouerlape it, and shalt make
hye vpon it a crowne of golde rounde aboute.
And thou shalt make two cherubins of golde.

The. xxvi. Chapter.

And thou shalt make a vaile of ye lowe silke
of purple scarlet, and with twyned silke. Of
brooder worke w pictures shalt thou make it.

The. xxvii. Chapter.

And beneth vpon the hem, thou shalt make
pomgranates of yelow silke, & purple and
scarlate, rounde aboute him, and belles of golde
betwene the rounde aboute, & let there be euer a
golden bell, & a pomgarnat, a golden bell & a po-
garnat rounde aboute the hem of the tynycle.

The. xxix. Chapter.

Wing

Bring Aaron and his sonnes vnto the doore of the tabernacle of wytnes, and washe thē with water and take the garmentes & put vpon Aaron the strapte cote the tunicle of the Ephod and the Ephod, and the brestlap: and gyrd them to him with the bzodered gyrdell which is in the Ephod. And put the mytre vpon his heade, and put the holy crowne vpon the mytre. The Male thou take the anoyntinge oyle, and poure it vpon his head. and anoynte hym. And brynge his sonnes, and put albes vpon them, and gyrd them with gyrdles aswell Aaron as hys sonnes. And put the myters on them, and the priestes office shall be theyrs for a perpetual lawe.

Every one that toucheth the aulter, let hym be holpe.

The. xxx. Chapter.

A Aaron and his sones shal washe their hādes, their fete therin: eue whē they go into the tabernacle of wytnes, or whē they go vnto the aulter to minster, & to burne the Lordes offeringe, they shall washe them selues wth water, lest they dye.

The. xxxi. Chapter.

And ſpake vnto Moyses sayng: beholde I haue called by name Bezaleel the sonne of vy, ſonne of Hur of the tribe of Iuda. And I haue filled him wth the sprete of God, in wis dome, and vnderſtāding, in knowledge & in al maner of worke, to ſpnde out ſuch ſeattes, & to worke golde syluer & braſſe, and in the craft to ſet ſtones and to carue in tymbre, & to worke in all maner of worchman ſhippe. And when the Lord had made an ende of comynge with Moyses vpon the monte Synay, he gaue him two tables of witneſſe, euen tables of ſtone,

The booke

Rone wytten with the fpynger of God.

The. xxv. Chapter.

The people sat them downe to eate & drinke
and rose vp againe to playe. And the Lord
sayde vnto Moses: I haue seche this people, and
beholde it is a styfnecked people, and nowe suf-
fer me, that my wrath maye waxe hote against
them, and consume them. And Moses turned his
backe and wente downe from the hyll, and the
two tables of wytnes were in his hand: and the
same tables were wytten on bothe leues, and
were the worke of God, and the wyttynge was
the wyttynge of God, grauen in tables. Moses
wrath waxed hote, and he cast the tables oute of
his handes, and brake the beneth the hyll: Mos-
es sayde: Wheris people haue synned a greate
synne, and haue made the goddess of golde. And
nowe I praye the, eyther forgue them their sin-
nes, or (yf thou wylt not) wype me out of the
booke, which thou hast wytten.

The. xxvi. Chapter.

The Lord spake to Moses face to face, as a
man speaketh vnto his frende. I wyll be
called in this name of the Lord before the, & wyll
shewe mercye to whome I wyll shewe mercye,
and wyll haue cōpassion, on whome I wyl haue
cōpassion. Thou mayste not se my face, for there
shall no man se me and lyue. And I wyll take as
wayne myne hande, and thou shalt se my backe
partes: but my face shall not be sene.

The. xxvii. Chapter.

Ad Moses was there with the Lord
foryte dayes and foryte nyghtes, and byd
neither eate nor drinke water. Moses
wyfte not that p skirne of his face shous
in maner of an hoine whyle he talked with him.

The

The. xxxviii. Chapter.

All the golde that was occupied for all the worke of the holy place, was the golde of the waue offeringe, euen. xxix. hundredth weyght, and seue hundred and. xxx. sicles according to the sicke of the sanctuary. And the some of syluer þe came of the multitude was fift score hundred weyght, & a thousand seue hundred and. lxxv. sicles, after the sicles of the sanctuary.

The fyrst Chapter of Leuiticus.



If any man of you bringe a sacrifice vnto the Lord, ye shall bringe your sacrifice fro amonge these cattell euē frome the oxen and from the shepe. Yf his sacrifice be a burnte offering, let him offer a male of the ore without blempe, & bringe him (of his owne voluntary wyl) vnto þe doore of the tabernacle of witness befoze the lord. And if his sacrifice be of the flockes (namely of the shepe, or goates) let him bringe a male without blempe for a burnte sacrifice. Yf the burnte offering for the sacrifice of the Lord be of þe fowles, he shall bring his sacrifice of the turtill doves, or of the ponge pygeons.

The. ii. Chapter.

The soule that wyl offer a meate offeringe, vnto the Lord, the same offering shall be of fyne flour, and he shall poure oyle vpon it, & put frankencens thereon, and shall bring it vnto Aarons sonnes the prestes. All the meate offerings whiche ye shall bring vnto the Lord, shalbe made without leuen, for ye shall nethe

L. i. burne

The booke

burne leuen nor hony in any offeringe of þ lord.
All the meate offeringes also that thou seasonest
with salte, neyther shalt thou suffer the salte of
the couenaunte of God to be lackinge frome thy
meate offeringe, but vpon all thine offeringes
thou shalt bring salte. **The. iij. Chapter.**

And yf it be a sacrifice of peace offeringes, &
he take it from among the droues (whether
it be male or female) he shall bring such as is wth
out blemishe befoze the Lorde.

The. iij. Chapter.

If a soule synne thozowe ignoraunce, & hath
done anye of those thinges whiche the Lorde
hath forbydden in his commaundementes to be
done, as yf the prest that is anoynted do synne,
accordig to the sinne of the people, let him bring
for his sinne which he hath sinned a yong ox wth
out blemishe vnto the Lorde for a syn offering.
And yf he bringe a shepe for a synne offeringe he
shall bringe a female without blemishe.

The. v. Chapter.

If a soule touch anye vncleane thinge: whe-
ther it be a carion of an vncleane beast, or of
vncleane cattel, or vncleane worme, or if he touch
any vncleannes of man, whatsoever vncleannes it
be that a man is wont to be despyled withal, and
is not ware of it, and cometh to the knowledge
of it, he hath trespassed, and shall confesse that he
hath synned in one of these thinges. Therfoze
shall he bringe hys trespass offeringe vnto the
Lorde for his sinne whiche he hath synned, a fe-
male frome the flocke, a lame or a she goate, for
a synne offeringe.

The. vi. Chapter.

If a soule synne and trespass against the lord
and denye vnto his neighbour that whiche
was

was take him to kepe, or that was put into his handes, or doeth violent robbery, or wronge vnto his neighbour, or yf he haue found þ which was losse and denyet it, and sweareth falsely vpon whatsoeuer thinge it be that a man doeth & sinned therein. Yf he haue so synned, or trespassed, he shall restore againe that he toke violently awaye, or the wyge which he dyd or that which was deliuered him to kepe, or the lost thinge which he founde, & all that about which he hath sworn falsely, he shall restore it againe in the whole summe, and shall adde the fyfte parte more thereto, and geue it vnto him to whom it perteyneth the same daye that he offereth for his trespass. And let him bringe for his trespass vnto the Lord a Ram without blemme, that is estymed worth a trespass offeringe vnto the preaste. The fyre vpon the altar shall burne it, and neuer be put out.

The. viii. Chapter.

And the Preaste þ offereth any mans burnt offeringe, shall haue the skynne of the burnt offeringe which he hath offered.

Yf any soule eate of the fleshe of the peace offeringe that pertayneth vnto the Lord, hauing his vncleanness vpon him or that doth touche any vncleane thing, that is of the vncleanness of man, or of any vncleane beast, or anye abhominacion that is vncleane, and then eate of the fleshe of the peace offeringe, whiche pertayneth vnto þ Lord, that soule shall perishe from his people.

Ye shall not eate no maner of bloude whether it be, of foule or of beast whatsoeuer soule it be, that eateth anye maner of bloude, the same soule shall perishe from his people.

The. ix. Chapter.

Moses saide vnto Aaron: go vnto the altar and offer thy sacrifice for synne, and make an attonement for the and the people and thou shalt offer the offeringe of the people to recõcile them, as the Lord commaunded.

¶ The .x. Chapter.

Nadab and Abihu, the sonnes of Aaron, toke cyther of the his censoz, and put fyze therein, and putte cens therupon, & offered straunge fyze befoze the Lord, whiche he commaunded them not, and there went a fyze out from the lord, and consumed them, and they dyed befoze the lord.

And the lord spake vnto Aaron, saying: Thou shalt not drinke wyne and strõge drinke, thou and thy sonnes that are with the, when ye go in to the tabernacle of witnesse, lest ye dye, Let it be a lawe for euer thozowout youre generations, & that ye may haue knowlege to put difference betwene holy and vnholý, betwene cleane and vncleane, and that ye maye teache the chylðzen of Israell all the statutes whiche the Lord hath spoken vnto them, by the hande of Moses.

¶ The .xi. Chapter.

These are the beastes whiche ye shall eate: Andõge all the catell that are on the earth, whatsoeuer parteth þ hofe, and deuideth it into two clawes, & chaweth cud, amonge the beastes that shall ye eate.

These shal ye eate of al that are in the waters, What soeuer hath synnes and scales in the waters, sees & ryuers that shall ye eate, let all other be abhominacion vnto you.

Let euery creeping thinge that creepeth vpon the earth be an abhominacion vnto you.

¶ The .xii. Chapter.

If a woman hath conceived & borne a man chylde, she shall be vncleane. vii. dayes, euē in lyke maner as when she has put a part in tyme of her naturall disease. And in the. viii. daye, the fleshe of þe chyldees foreskynne shall be cut awaye: and she shall then continue in the bloude of her purifying. xxiii. dayes. She shall touche no hallowed thinge, nor come into the sanctuary, vntill the tyme of her purifyinge be out. Yf she beare a mayde chylde, she shall be vncleane two weekes as when she hath her naturall disease: she shall continue in þe blood, of her purifying. lvi. dayes.

The. xiii. Chapter.

When there appeareth a ryling in any māns flesh, either a scabbe or a glistering white, and the plage of leprosy be in the skynne of his flesh, he shall be brought vnto Aaron the priest, or vnto one of his sonnes þe priestes, & the priest shall loke on the soze in the skynne of his flesh.

And as long as the disease lasteth vpon him, he shall be defiled & vncleane, he shall dwell alone, euē without the hoost shall his habitation be.

The. xiiii. Chapter.

And if I put the plage of the leprosy in a house, of the land of your possession, he that oweth the house shall come, & tell the priest, saying: my thynke that there is as it were a leprosy in the house. And the priest shall commaunde the to emptye the house before the priest go into it to se the plage: that all that is in the house be not made vncleane, and the priest must the house. Yf the priest also se that þe plage is in the walles of the house, and that they be holowe strakes pale or red whiche seme to be lower the wall it selfe, the priest shall go out at the house doores, and shut vp the house seuen

Liii.

dayes.

dayes. And the priest shall come agayne the seventh daye, & yf he se that the plague be increased in the walles of the house, the priest shall commaunde the to take away the stones in which the plague is, & let the cast them into a foule place without the cite, and he shall commaunde the house to be scraped within rounde aboute, & powze out the dust (that they scrape of) without the cite into a foule place. And they shall take other stones, and put them in the places of those stones, and oider mortar, to plaster the house withall.

The. xvi. Chapter.

IF any mans sede departe from hym in his slepe he shall washe his flethe in water, and be vncleane vntill euen. And all the clothes and all stuffes whereto is suche sede of slepe, shalbe washed with water, & be vncleane vnto the eue. And yf he that hath suche an yssue of sede, do lye with a woman, they shal bothe washe the selues with water, and be vncleane vntill euen.

The. xvi. Chapter.

WHEN Aaron hath made an ende of reconcyllynge the holy pace, and the tabernacle of wytnes, and the aultar, he shall bringe the lyue goate, and Aaron shall put both his handes vpon the heade of the lyue goate, and confesse ouer him all the misdedes of the chylzen of Israel, and all there trespasses, in all theyr synnes, puttinge them vpon the head of the goate, and send hym awaye by the hande of a couenient man, into the wyldernes. And the goate shall beare vpon him all theyr misdedes vnto the wyldernes, and he shall let the goate go free into the wyldernes.

The. xvii. Chapter.

AND whatsoeuer man it be of the house of Israel or of the straungers that sojourne among

monge you, that eateth any maner of bloude, I will set my face against that soule that eateth bloude, and will destroy hym from amonge his people for the lyfe of the flethe is in the bloude, & I haue geue it vnto you vpo the altar, to make an attonement for your soules, for bloude shall make an attonement for the soule. And therfore I sayde vnto the childezen of Israell, let no soule of you eate bloude.

The.xviii.Chapter.

He shall kepe myne ordinaunces and my iudgements, which if a man do, he shall lyue in them I am the Lorde.

Thou, shalt not vheale the secrettes of thy brothers wyfe, for that is thy brothers priuie.

Thou, shalt not lye with mankind as with woman kynde, for it is abhominacion.

Thou, shalt lye with no maner of beaste to defyle thy selfe therewith, neither shall any man stande befoze a beast, to lye downe therto, for it is abhominacion.

The.xix.Chapter.

When ye reape downe the ripe corne of your lande, ye shall not reape downe the vtmost border of your fylde, neyther shalt thou gather that which is lefte behinde in thy haruest.

Thou shalt not plucke in all thy vyneyarde cleane, neyther gather in the grapes whiche are ouerscaped: But thou shalt leaue them for the poure and straunger.

Neyther shalt the workmans labour abyde with the, vntill the morninge.

Thou shalt not curse the deaffe, neyther put a stomblinꝝ blocke befoze the blinde.

Thou shalt not fauoure the poore, nor honour the mighty, but in righteousnes shalt thou iudge thy neyghbours.

L.iiii. Thou

Thou shalt not hate thy brother in thyne harte but shalt if any wyse rebuke thy neyghbour, thae thou beare not sinne for his sake.

Thou shalt not lette cattel gedye with a contrarpe kinde, neyther sowe thy selde with mingled sode, neyther shalt thou put on any garment of linnen and wollen.

Ye shall not rounde the lockes of your heades, neither shal thou marre the tuftes of thy hearde.

Ye shall not regarde them that woꝝke with sprites, neyther seke after sothsayeres to be de-
fyled with them.

Thou shalt ryse vp before the hoꝝehed, and reuerent the face of the olde man.

Yf a straunger sojourn with you in your lade, ye shall not vexen hym. But the straunger that dwelleth with you, shalbe as one of your selues, and thou shalt loue him as thy self. For ye were straungers in the lande of Egypte.

Ye shall do no vnrightheousnes in iudgement in meteyarde, in weyghte or in measure, true ballaunces, true weyghtes, a true Ephah, and a true hyen shall ye haue.

The .xx. Chapter.

Add the man þat breaketh wedlocke with anothers mans wyfe, euẽ he that breaketh wedlocke in his neyghbours wyfe, let him be slayne bothe the aduouterer and the aduouteresse.

Yf a man lye with a beaste, let hym dye, and ye shal see the beaste also.

Yf a man take his brothers wyfe, it is an vn-
cleane thinge, he hath vncouered his brothers secretes, they shalbe childlesse.

Yf there be a man or woman that woꝝketh with a spyte, or that is a sothsayer, lette them dye, men shall stone them with stones, theye
bloude

stande he vpon them.

The. xxi. Chapter.

Let not a prest take a wyfe that is an ad-
uoutrisse, or polluted, nor put fro her hus-
band, for suche a one is holy vnto his God.

Yf a prestes daughter fall to playe the whoze
she polluteth her father, therfore must she be
burnt with fyre.

The hye prest shall take a mayde vnto his
wyfe, but a wydowe, a deuorced woman, or an
harlot, shall he not marpe, but shall take a mayde
of his owne people to wife, neyther shall he defile
his sede among his people: for I am the Lord
which sanctifie hym.

Whosoener of thy sede in theyr generations
hath any defornite, let hym not pzeace for to of-
fer bzeade vnto his god: for whosoener hath any
blemishe, shall not come nere, as yf he blinde or
lame, or that hath a bzyfled nose, or that hath any
myschape mebre, or is broken fored, or broke ha-
ded, or haue no heare on his eye browes, or haue
a web or other blemishe i his eyes, or be maunge
or, skauld, or hath his stones broken. No man
that hath a blemyshe, and is of the sede of Aaron
the pzeaste, shall come nye to offer the sacrifices
of the Lord. When he hath a defornitie, let hym
not pzeace to offer the bzeade of his God, let him
eate the bzeade of his God, eue of the moste holy
and of the holy. On ly lette hym not go in vnto
the bayle, nor come nye the aultrar, when he is
deformed that he polute not my sanctuary, for I
am the Lord that sanctifye hym.

The. xxii. Chapter.

What man sonner of the sede of Aaron is a
leaper, or hath a running pflue, he shall not
eate of the holy thinges vntyll he be cleane.

What

Whatsoever hathe a blemishe, that shall ye not offer, for ye shall get no fauoure therewith.

The. xliii. Chapter.

And whē ye scape downe your harvest ye shall not make cleane ryddauce of the felde neyther shalt thou make any after gatheringe of thy harvest: but shalt leave it vnto the poore, and the straunger.

The. xliiii. Chapter.

Who that blasphemeth the name of the Lord, let him be slayne, and all the multitude shall stone him to death.

If a man mayne his neyghbour, as he hath done, so shall it be done to him; broke for broke, eye for eye, and toth for toth, such as he hath maimed a man, so shall he be maimed againe.

The. xlv. Chapter.

Sixty yeres thou shalt sowe thy felde, and sixty yeres thou shalt cut thy vineyard, and gather in the frute thereof: but the seventh yere shalt be a Sabbath of rest vnto the lande.

And thou shalt halowe that yere, even the fiftieth yere, and proclame libertie thowow out the lande vnto all the inhabitants thereof, for it shall be a yere of iudelye vnto you, and ye shall resourne euery man vnto his possession, and euery man vnto his kynred againe.

If thy brother be waxed poore, and fallen in decaye with the, thou shalt releue him, both the straunger and sojourner, that he maye liue with the, & thou shalt not take vsury of the, or bannetage, but thou shalt feare thy God; that thy brother maye lyeue with the. Thou shalt not geue hym thy money vpon vsury, nor lende hym the corne for a mercaise.

The. xlv. Chapter.

Ye

Ye shall make you no ydoles noꝝ graue image
neither reare you vp any stone, neither shall ye
set vp any ymage of stone in your land to wor-
shepe it: for I am the Lord your God.

The. xxvii. Chapter.

Of the cycle conteyneth twenty halfpenns.
Euery tyth of the lande which is of the
seede of the land, or of y frute of the trees
is the lordes, and is sanctified vnto the Lord.
And yf a mā will redeme ought of his tythes, let
him and the fyfte parte therto. And euery tyth of
ore ad of shepe & of euery beast that goeth vn-
der y Rod, euē euery tenth shalbe holy vnto the
Lord. He shall not loke yf it be good or bad, noꝝ
chaunge it. Els if he chaunge it, both it, and that
it was chaungyd with all, shalbe halowed vnto
the Lord, and may not be redemed.

The first Chapter of Numeri.



At the nombres of the children
of Israel, thowwe out y hous-
ses of theyre fathers, fro twen-
ty yere & aboue, all that went
forth to the warre in Israel,
drewwe all to the summe of fyre
hundred & thye thousand, fyue
hundred and fyfye. But the
Leuites after the tribes of theyre fathers, wers
not nombred amonge them.

The. iiii. Chapter.

Ad the Lord spake vnto Moyses, sayinge:
Beholde I haue taken the Leuites from a-
monge the children of Israel, for al the first boꝝ-
ne that openeth the matrice among the children
of

of Israel, & the Levites shalbe myne, because all the first borne are myne: for the same daye that I smote all the first borne in the lande of Egypte, I halowed vnto me all the first borne in Israel, bothe man and beaste, and myne they shalbe. I am the Lorde.

The whole summe of the Levites which Moses and Aaron nombred, at the commaundemēt of the Lorde thowowout theyze kynredes (even all the males from a moneth olde and aboue) was. xxi. thousandes.

The. v. Chapter.

AND the Lorde sayde vnto Moses: sayinge speake vnto the childe of Israel, wether it be mā oz womā, if they haue comitted any synne that man doth, & haue trespassed against the lord, that soule hath done anyse. Therfore they shall knowledge theyze synne whiche they haue done, and let hym restore agayne the hurt that he hath done in the hole, & putte the fyfte part of it more therto, & geue it vnto hym whome he hath trespassed againste. But and if there be not a mā to restore the hurt vnto, nor a kynsman of his, lette the trespass be made good vnto the Lorde, and it shalbe the pfefferes, besyde the ram of the attone- mēt, wherby an attonemēt shalbe made for him.

The. vi. Chapter.

WHen eyther mā oz womā doth separate the selues to vowe a vowe of an absteyner, & appoynthe them selues vnto the Lorde, he shall separate hym selfe fro wyne and stronge dryncke, & shall dryncke no vineagre of wyne, oz of stronge dryncke, nor shall dryncke whatsoeuer is pressed out of grapes: & shall eate no freche grapes nor ther yet dried. As longe as his abstinence endu- reth shall he eate nothing þ is made of the vyne etc, oz of the carnels oz of the huske of the grape.

The

The Lord bleſſe the, and kepe the. The Lord make his face ſhine vpon the, & be mercifull vnto the. The Lord lyft vp his countenance vpon the, and geue the peace. And they ſhall put my name vpon the childre of Iſrael, and I wyl bleſſe the.

¶ The. viii. Chapter.

And the Lord ſpake vnto Moſes, ſaying: this is it that belongeth vnto the Leuites from. xxv. yere vpwarde, they ſhall go in, to waite vpon the ſeruiſe of the tabernacle of witnes, and fro the age of fyftie yere, they ſhall ceaſe waytinge vpon the ſeruiſe thereof, & ſhall ſerue no more, but ſhall miniſter vnto the brethren, in the tabernacle of wytnes, to wayte, but ſhall do no more ſeruiſe.

¶ The. ix. Chapter.

And the ſame daye that the tabernacle was reared vp, a cloude couered the habitation which was a tabernacle of the wytnes: and at euē there was vpon the habitaciō, as it were the ſimilitude of fire vntyll y morning. So it was alwaye, the cloude couered it by daye, & the ſimilitude by nyght, & when the cloude was taken vp frome the tabernacle, then the children of Iſrael iourneyed, and where the cloude abode, there the children of Iſrael pyched theyr tentes. At the mouth of the lord y childre of Iſrael iourneyed, and at the mouth of the Lord they pyched. And as longe as the cloude abode vpon the habitation, they laye ſtill, and when the cloude tarped ſtill vpon the habitation longe tyme, the childre of Iſrael kepte the watche of the Lord, & iourneyed not. And it chaunced that when the cloude abode a fewe dayes vpon the habitation, they abode in their tentes, according to the commaundement of the Lord, and they iourneyed alſo at the

coms

commattemment of the Lord.

The. xi. Chapter.

The rascall people that was among the fel
a lusting, & turned the selues and wepte
euē as Did also the chyldre of Israell, and sayd:
who shal geue vs fleshe to eate, we remembre the
fleshe which we dyd eate in Egipte for naught:
And ꝑ cucumbers, and Melones Lekes, onions
and garleke. But now our soules is dyed away
for we can se nothing, saue Māna. Māna was
as coriander seede, and (to se to) lyke Bebellyon.

And there went forth a wynde from the Lord,
and brought quayles from ꝑ see, & let the fall a-
bout ꝑ hoste, euē a dayes tourney rounde aboute
on euery syde of the hoste, and they did see in the
ayre as it were two cubytes hye, ouer the earth.
And the people stode vp, & al that daye and all ꝑ
night, and on the morow they gathered quayles.

The. xii. Chapter.

Moses was a very meke man, about all the
men of the earth.

The. xiii. Chapter.

And the Lord spake vnto Moses, say-
ing: sende men out to search ꝑ land of
Canaā which I gaue vnto the chyldre
of Israell. And Moses at the cōmandemēt of ꝑ
Lord sent forth out of the wyldernesse of Parā
such mē as were al heades of ꝑ chyldre of Israell.

Be of a good corage, & bring of ꝑ frute of ꝑ lād.
And it was about ꝑ tūne ꝑ grapes are first ripe.

And they came vnto the Riuer of Escolle, and
cut downe there a brāche with a clouster of gra-
pes, and twayne bare it vpon a staffe.

The. xiiii. Chapter.

The lord is lōg per he be angry, & ful of mer-
cy, & suffereth iniquitie, & synne & leaueth

no mā innocēt, & visiteth the vnyghteousnes of
the fathers vpon the chyldren, in the thyrde and
fourth generacion. ¶ The. xv. Chapter.

AD whyle the chyldre of Israel were in the
wyldernes, they founde a man that gathes
red stykes vpon the Sabbooth daye. And they
that founde him gathering stykes brought him
vnto Moses & Aaron, and vnto al the congrega
ciō, and they put him in ward, scinge it was not
declared what shulde be done vnto him. And the
Lorde sayde vnto Moses: Let the man dye, and
let all the multytude stone him with stones with
out the hoste. And all the multytude brought
him wythout the hoste, and stoned him with stones,
& he dyed as the Lorde comaunded Moses.

¶ The. xvi. Chapter.

AD Eleazar comaunded that no straunger
whch is not of the sede of Iarō, come nere
to offer cence before the Lorde that it happen not
vnto him: like as vnto Cozab and his company.

¶ The. xvii. Chapter.

AD Moses put the .xii. Roddes before the
Lorde, in the Tabernacle of wytnesse. And
on the morow, Moses went into y^e Tabernacle
of witnesse: and beholde, the rod of Iarō for the
house of Leui was budded, and bare blossomes
and almondes.

¶ The. xviii. Chapter.

AL y^e breake the matrice in all fesh that men
brynge vnto the Lorde, whether it be of men
or of beastes, shalbe thine. Neuerthelater y^e first
borne of vncleane beastes shalt y^e redeme likewise.

And the Lorde spake vnto Aaron: thou shalt
haue none inheritauce in theyre lande, neyther
shalt thou haue any parte amonge them. I am
thy parte and thy inheritauce, amonge the chil
dren of Israel. Scholde I haue geue the chyldre
of

of Levi at the tenth in Israel to inherite, for the service which they serue in þ tabernacle of wytnesse.

¶ The.xx. Chapter

Moses & Aaron gathered the congregatiō together before the rocke, & Moses said vnto thē: heare ye rebellions, must we set you water out of this rocke? And Moses lifte vp his hāde: & wth his rod he smote the rocke two times, & the water came out aboudātly, & þ multitude drāke, and theyr beastes also. And the Lord spake vnto Moses and Aaron, because ye beleued me not to sanctifie me in þ eyes of the childzen of Israel, therefore ye shall not brynge this congregacion into the lande whiche I haue geuen them. This is the water of strife, because the childzen of Israel stroue wth þ lord, & he was sanctified in thē.

When all the multitude sawe that Aaron was dead, they mourned for Aaron thyrty daies and thowowout all the howsholdes of Israel.

¶ The.xxi. Chapter.

Oure soule lotheth this lyght brade. The Lord sente fierie serpentes amonge the people whiche stonge them, and muche people of Israel dyed.

And the Lord said vnto Moses: make the a fierie serpente, and set yt vp for a signe, that as mane as are bitten, maye loke vpo it and lyue. And Moses made a serpente of brasse, and set it vp for a signe, and when the serpentes had bittē any man, he beholde the serpente of brasse, and was healed.

¶ The.xxii. Chapter.

And when the asse sawe the Buncell of the Lord, he fell downe vnder Balaam: & Balaam was wrothe, & smote the Asse with a staffe. And the Lord opened the mouth of the Asse, and he

he sayde vnto Balaam: what haue I done vnto the, that thou haste Smyttē me nowe thetyme? And Balaam sayde vnto the Hse: becaufethou hast mocked me. I wolde also thet were a sword in myne hande, for euen now we wolde I kyll the. And the Hse sayde vnto Balaam: am not I thyne Hse whiche thou haste rydden vpon, sence thou was borne vnto this daye? was I euer wonte to do so vnto the, he sayde naye.

The. xxlii. Chapter.

God is not a man that he shulde lye neyther the sonne of a man that he shulde repente: shulde he save & not do? or shulde he speake & not make it good?

The. xxliii. Chapter.

There shall come a starre of Jacob, and ryse a scepter of Israell, and shall smyte the cos- tres of Moab, and vndermyne all the chyldre of Beth, and Edom shall be possessed, & Hery shall fall to the possession of thery enemies, and Israel shall do manfully. Out of Jacob shall come he that shall haue dominion, and shall destroye the remnant of the ytie.

The. xxv. Chapter.

Ad beholde one of the chyldre of Israel came & brought vnto his brydhe a Mas- diantye wyfe in the syght of Moyses, & in the syght of all the multitude of the chyldren of Israel that wepte before the doore of tabernacle of wytnesse. And when Phynches sonne of Eleazar the sonne of Aaron the prest sawe yt, he rose vp out of the myddes of the com- panye, & toke a weapon in his hande, & wete af- ter the man of Israell into the tente, & thrust the thorow bothe the man of Israell & also the wo- man eue thorowe the belly of her, and the plage ceased from the chyldren of Israell.

D. i.

The

The.xxvii. Chapter.

If a mā dyē & haue no sōne, ye shal tūne his inheritance vnto his daughter, if he haue no daughter, ye shal geue is inheritance vnto his brethren, yf he also haue no brethren ye shall gyue his inheritance vnto his fathers brethren, and if his father haue no brethren, ye shall geue his inheritance vnto hym that is nexte to hym of his kindred, and he shall possesse it.

The.xxx. Chapter.

If a man poue a vowe vnto the Lorde, or sware an othe to bynde his soule: he shal not go backe with his worde, but shall fulfill all that is proceeded out of his mouth.

The.xxxii. Chapter.

Aron was a hundred and. xlii. yeares olde when he dyed in Mounte Mor.

The.xxxv. Chapter.

And from among the Cities which ye shall geue vnto y Leuites, ther shalbe xviij. cities for refuge, whiche ye shall appointe to that entente, that he which killeth maye fle thither. And to them ye shall adde. xlii. Cities mo so that all the Cities whiche ye shall geue y Leuites may be. lxix. with their suburbs. And the Cities, which ye shall geue, shalbe out of the possession of the children of Israel.

Yf the sleper come without the borders of his privileged cities whether he was fled, yf the avenger of blood fynde him without the borders of his fre towne, & slepe the slurrherer, he shalbe gyltelesse, because he shulde haue bydden in his free towne, vntyll the death of the hye priest, and after y deathe of the hye priest to returne again vnto the lande of his possession.

Reyther

Neither shall one wytnesse aunswere to put a man to death.

Ye shall take none amendes for the lyfe of the murthrer, which is worthe to dye.

The first Chapter of Deuteronomium.



Heare the cause of your bres-
thren, and Iudge ryghtconlye
betwene eueri man & his bros-
ther, and the straunger that is
with him. Se that ye knowe
no faces i iudgemēt, but heare
the smal as well as the greate,
and be a frayde of no man, for
the iudgementes is goddes.

The.ii. Chapter.

But Behon the kinge of Heshon wolde not
Blet vs passe by hym, for y Lord thy God hare-
dened his sperte, & made his hert tough, because
he wolde deliuer him into thy handes, as it is
come to passe this daye.

The.iii. Chapter.

O My Og king of Basan remained of the re-
maunt of the gyautes, whose bed was a bed
of Iron. And is it not yet at Rabah, among the
children of Ammon? ix. cubites doth the length
therof cont:ine, and.iiii. cubites the bryeth of it
after the cubite of a man.

The.iiii. Chapter.

What nacion is so greate that goddes come
so nye vnto, as the Lorde our God is nye
vnto vs in all thinges, as ofte as we cal vnto
him? Take heed, & make you no grauen Image &
picture

The booke

picture of any maner of figure, the lykenes of man or woman, the lykenesse of anye maner of beast that is on the earth, or the lykenes of anye maner feathered foule, that flyeth in the ayre, or the lykenesse of any maner of worme that creepeth on the earth, or the lykenesse of any maner fyre that is in the waters beneth the earth. Ye and lest thou lyfte vp thyne eyes vnto heauen, & when ye seest the sonne the mone & starres with all the host of heauen shuldest be deceaued, and shuldest worshippe and serue the thinges which the Lord thy God hath made to serue all nacions vnder the whole heauen.

The .v. Chapter.

Thou shalt make no grauen ymage of any maner of lykenesse that is in heaue above, and that is in the waters beneth the earth.

Thou shalt nether bow thy selfe vnto the, nor serue them, for I the lord thy God, am a gelouse God, visityng the wyckednesse of the fathers vpon the chylidren, euen in the thirde and for the generation among the that hate me: and shewe mercye vpon thousandes among them that loue me, and kepe my commandementes.

Syre dayes thou shalt labour and do all that thou hast to do, but the seuenth daye is the Sabbath of the Lord thy God.

The .vi. Chapter.

Hear O Israel, the Lord our god, is Lord onely, and thou shalt loue the Lord thy God with al thyne herte, and with all thy soule, and with al thy myght. And these wordes whiche I commaunde the this daye, shalbe in thy hart, and thou shalt shewe the vnto thy chylidren, and shalt talke of them whē thou art at home in thy house and as thou walkest by the waye, and whē thou

lych

lyest downe, and when thou ysest vp, and thou
shalte bynde them for a signe vpon thyne hande.
And they shalbe warninges betwene thyne eyes
and thou shalt wyte them vpon the postes of
thy house, and vpon the gates.

The. vii. Chapter.

The Lord thy God he is God, and that a
true god, whiche kepeth appoyntement and
mercy vnto them that loue him, and kepe his co
mandementes, euen thowowe out a thousande
generacions, and rewardeth them that hate him
before his face, so that he bringeth the to nought
and doth not deferre the tyme, but rewardeth hym
that hateth him before his face.

Yf ye harken vnto these lawes, God will loue
the, and blesse the, and multiplie the, he wil also
blesse the frute of thy wombe, and the frute of y
lande, thy corne, thy wine, and thy oyle, and the
increase of thy oxen, and the flockes of thy shepe
in the lande which he swore vnto thy fathers,
to geue the. Thou shalt be blessed vnto all na
tions, there shalbe nether mā nor womā vnfrut
ful amonge you, nor any thinge vnfrutefull as
monge youre cattell. Moreover the Lord will
take awaye from the al maner of infirmities, y
will put none of the euell diseases of Egypte
(which thou knowest) vpon the, but will sende
them vpon all them that hate the.

The. viii. Chapter.

An dothe not lye by breade onely:
but by euery (worde) that procedeth
out of the mouth of the lord, dothe a
man lye.

Thy raiment waxed not olde vpon the, neither
thy foote dyd swell those forty yeaeres.

The. ix. Chapter.

D. lll.

Speake

Speake not thou in thy harte (after that the
 lord thy God hath caste them oute before
 thee) saying: for my righteousnes the lord hath
 brought me in, to possesse this land. Naye, but for
 the wickednesse of these nations, the lord hath
 caste them out before thee. It is not for the righ-
 teousnesse sake, or for thy righte harte, that thou
 goest to possesse theyr lande, but for the wicked-
 nesse of these nations, the lord thy god doeth cast
 them out before thee, even to performe the word
 whiche the lord thy god swaie vnto thy father
 Abraham, Isaac, and Jacob.

Fortye dayes & forty nightes I did neyther
 eate breade nor drynke water, because of all your
 synnes which ye synned in doyng wickedly in
 sight of the lord in that ye prouoked hym with
 wythe.

The .v. Chapter.

And now O Israel what doeth the lord thy
 god require of thee, but to feare the lord thy
 god, and to walke in al his wayes, to loue hym
 and to serue the lord thy god with all thyne harte,
 and with all thy soule, namely that thou kepe the
 commaundementes of the lord, and his ordinaunces
 which I commaunded this daye to obserue.

The .xi. Chapter.

Holde I set before you this day a blyssyng
 and curse, a blyssyng: yf ye obey the commaunde-
 ments of the lord your god which I commaunde you
 this day. And a curse: yf ye wyll not obey the co-
 mmaundementes of the lord your god: but turne out
 of the waye, which I commaund you this day, to go
 after strange godes, which ye haue not knowen.

The .xii. Chapter.

We shall destroye all places whereto the na-
 tions which ye shal conquer sarned their gods
 vpon hye mountaynes on heles and vnder euery
 thycke

thyche trees.ouer throwe their altars, & breake
thett pyllers, and bozne their grones with fyre,
and hewt downe the graue ymages of the gods
des that they haue, and brynge they names of
them to nought out of that place.

The. xiii. Chapter.

If thy brother, and þe sonne of thy mother, or
thyne owne sonne, or thy daughter, or thy
wyfe that speeth in thy bosome, or thy frend which
is as thyne owne soule vnto the, entyce þe secretes
ly, sayinge, let vs go and serue strange goddes
which thou haste not knowen, nor yet thy fathers.
And they be of the gods of the people which are
rounde about you, whether they be nye vnto þe,
or far off from the, from the one ende of the earth
vnto the other. Thou shalt not consent vnto
hym, nor herke vnto hym: thyne eye shal not pite
the hym, neyther shalt thou haue compassion on
hym, nor kepe hym secrete, but cause hym to be
shamed. Thyne hande shall be firste vpon hym to
kyl hym and then the handes of all the people.

The. xiiii. Chapter.

Thou shaltee tithes at the increase of thy seede
that the felde bringeth forth, yere by yere.

The. xv. Chapter.

There shall be no beggers amonge you.

If one of thy brethren amonge you be poore
within any of thy gates in thy lande, which the
lorde thy God geueth the, thou shalt not harden
thy harte, nor shut thy hande from thy poore bro-
ther, but open thyne hande vnto hym, and lende
hym sufficient for his neede which he hathe.

The. xvi. Chapter.

West not thou þe lawe, nor knowe any pers-
on, neyther take any rewarde, for gyftes
blinde the wyse, and peruerete the wordes of the

righteous. That which is iuste and ryght shal be
thy shoultowe, that thou mayste lyue, and enioy
the lande which the lord thy God gyueth thee.

The xviij. Chapter.

At the mouth of two or thre wytnesses shal
be that is worthy of death dye, and at the
mouth of one wytnes let no man dye.

That man that wyl do presumptuously, and
wyl not herken vnto the priest, that standeth be-
fore the lord thy god to minister, or vnto the iud-
ge, that man shall dye, and thou shalte put awaye
euyl from Israel.

The xxiij. Chapter.

This is the priestes dutye of the people, and
thet that offer sacrifice, whether it be ox or
shepe. They muste geue vnto þe priestes, the shul-
der, & the two chekes, & the mawe, the first frutes
also of thy corne, wyne, and oyle, and the first of
the well of thy shepe shalte thou geue hym. For
the lord thy God hath chosen hym out of all
thy tribes, to stande and to minister in the name
of the lord, he and his sonnes for euer.

Let there not be founde amonge you any one
that maketh his sone or his daughter to go the
rowe þe fyre, or that vseth wytchecraft, or a cho-
ser out of dapes, or that regardeth the synges of
foules, or a sojcerer, or a charmar, or that coun-
celeth with spyzes, or a sochfayer, or that asketh
the truth at them that be deade.

The lord God wyl stee by vnto þe a prophet
among you, euen of thy brethren, lyke vnto me,
vnto hym ye shall herken, accordyng to all that
thou despydest of thy lord thy God in Horeb.

The xli. Chapter.

If an vnrighteous wytnesse ryse vp agaynst
a man to accuse hym of trespass, then bothe
the

the men which shal be together shall stand before
the lord, before the priestes, & the iudges, which
shal be in those dayes, and the iudges shall make
diligent inquisition: And if the witness be founde
false, & that he hath geuen false wytnesse against
his brother, then shall ye do vnto him, as he had
thought to do vnto his brother, and thou shalt
put euell a paye from the.

Chapter. x. Chapter. x. Chapter. x. Chapter. x.
If any man be betrothed vnto a wyfe, and
he haue not taken her, let hym go, and retorne
againe vnto his house, lest he dye in the battaile;
and another man take her.

If any man scape and he be taken herted; let hym
go, and retorne home to his house, lest he make
his brother hart faulre as well as his.

Chapter. xxi. Chapter. xxi. Chapter. xxi. Chapter. xxi.
The first born of the first borne double por-
tion of all that thou hast, for he is the first
of thy strength; and to him belongeth the eyght
of the first borne.

If any man haue a sonne that is stubborn &
disobedient, that he will not hearken vnto the
voys of his father, and voys of his mother, &
they haue chastised him, & he will not hearken
vnto them: Then shall his father and his mother
take hym, and bringe hym out vnto the elders of
that cytle, & vnto the gate of that same place, and
saye vnto þe elders of the cytle: This our sonne
is stubborn and disobedient, & will not hearken
vnto our voys: he is a rebeller, & a despiser.
And all the men of that cytle shall stone hym to
stones vnto death. And thou shalt put euell awaye
from the, and all Israel shall heare and feare.

If a man haue committed a despise wth the
of death, and is put to death forty, and shoul-
dars

hanged hym on a tree, his bodye shall not remaine
all night vpon y tree, but thou shalt burye hym
the same daye: for the curse of god is on him that
is hanged.

.The .xxiiij. Chapter.

Thou shalt not see thy brothers ore or shepe
go astray, and withdraw thy selfe fro them.
But shalt bringe them againe vnto thy brother.
And yf thy brother be not nye vnto thee, if thou
know hym not, then bringe it vnto thyne owne
house, and it shall remaine with the, vntyll thy
brother aske after them, and then deliuer them
hym againe. And what maner shalt thou do with
his asse, and so shalt thou do with his garment,
and with all lost thinges of thy brother, whiche
he hath lost: thou shalt fowd, shalt thou do it his
wyse, for thou mayst not hyde it. Thou shalt not
see thy brothers asse, or ore fall downe by y way,
and withdraw thy selfe from them, but shalt
helpe hym to harte hym vp againe.

.The woman shall not weare that which pre-
cyneth to the mā, nether shal a man put on wo-
mans apparell: for all that do soe are abhomi-
nacion vnto the Lord thy God.

.If a man be founde lyinge with a woman that
hath a wedded husbande, they shall dye: eyther
either of them, bothe the man that laye with the
wyfe, and also the wyfe, and so thou shalt put
awaye such from Israel.

.The .xxv. Chapter.

There shalt be no toyinge of y daughters
of Israel: nor whorers of the son-
nes of Israel. Thou shalt not
bringe the byr of an whore, nor the price of a
dogge, into the house of the Lord thy god in any
manner of sacrifice: for such both of them are abho-
minacion vnto the lord thy God.

Thou

Thou shalt not hurt thy brother by vsury of money, nor by vsury of coine, nor by vsury of any thyng that he may be hurt withall vnto a stranger, thou mayst lende vpon vsury but not vnto thy brother, that the Lorde thy God may blessed the in all that thou setteest thynne hande to in the lande whither thou goest to conquer it.

When thou hast vowed a vow vnto the lord thy god, thou shalt not slacke to paye it: for the lord thy God will surely requyre it of the, and it shall be synne in the. If thou shalt lye downing it shall be no synne in the but that which is once gone out of thy lippes, thou must kepe and do, accordinge as thou hast vowed vnto the Lorde thy God of a free wyll, and as thou hast spoken with thy mouth.

The xxiij. Chapter.

When a man hath taken a wyfe and married her, if she fynde no fauour in his eyes because he hath espied some vncleannes in her, the let him wyte her a byll of deuozement and put it in her haire, and sende her out of his house and let her go, and be another mans wyfe.

When a man taketh a newe wyfe, he shall not go a warfare, neyther shall be charged with any busynes, but shall be free at home one yere, and reioyse with his wyfe which he hath taken.

The xxv. Chapter.

If brethren dwell together, and one of them dye, and haue no chyld, the wyfe of the dead shall not marry without vnto a stranger, but his brother shall go in vnto her, & take her to wyfe, and occupy the towne of his kynsmans. And the eldest sonne which she beareth, shall succede in the name of his brother which is dead, that his name be not put out of Israel.

Thou

The booke

Thou shalt not haue in thy bag two maner of weyghtes a great and a smal neyther shalt thou haue in thy house diuers measures a greate and a small: but thou shalt haue a ryght and iust weyght, and a perfect measure shalt thou haue, that thy dayes maye be lengthened in the lande, which the lord thy God geueth the, for all that do such thinges, & al that do vnrighthe are abhominacion vnto the lord thy God.

The .xxviii. Chapter.

Cursed be the mā that maketh any carved or molten Idol; an abhominacion vnto the lord the worke of the handes of the crafterman, and putteth it in a secret place.

The .xxix. Chap.
I haue led you forty yere in the wyldernes, & your clothes are not waxed olde vpon you, & thy shoe is not waxed olde vpon thy fote.

The .xxxii. Chapter.

Desert is the worke of the most mighty God & for all his wayes are iudgement, he is a god of truthe; without wyckednesse righteouse and iuste is he.

The lordes parte is his folke, and Jacob is the portian of his inheritaunce.

De that shoulde haue bene wyght, when he waxed fatte, spurned to his heile: Thou art wel fed, thou art growen thyke, thou arte ladē with fatnesse. And he forsoke God his maker, and regarded not the God of his saluation.

I alone am God, and there is none but I: I hyl and wyl wake a lyue, I wounde and I wil heale, neyther is there any that can deliuer out of my hande.

The .xxxviii. Chapter.

Moses was an hundred and tynety yere olde whē he dyed, his eye was not dimmed, nor his naturall colour abated.

The booke of Iosua the.iii. Chapter.



As sone as they that bare the arke came vnto Iordā, and the fete of the priestes that bare the arke were dypped in the bym of the water (for Iordā vseth to fyll all his banckes all the tyme of harueste) þe waters also that came downe fro above, dyd rylse by vpon an heape, (and appeared as greate as a mountayne,) & departed farre fro the cytie of Adam, that was be syde zarthan.

And the waters that were beneth towarde the see of þe wyldernes, fell a waye and departed into the salte see and the people wēt right ouer agayne Jericho. And the priestes that bare the Arke of the appointement of the Lorde, stood dype within Iordā ready prepared, & all the Israelites went ouer thorow the dype, vntyll al the people ware gone cleane ouer thorow Iordane.

The.iii. Chapter.

As sone as þe soles of the priestes fete were sett on the dype lande, the waters of Iordan returned agayne vnto theyr place, and went ouer all theyr banckes as they dyd before.

The.v. Chapter.

The Manna ceased on the morowe after they had begonne to eate of the corne of the lāde neyther had the children of Israel Manna any more, but dyd eate of the corne of the lande of Canaan that yere.

The.vi. Chapter.

As Iosua saved Rahab the harlott, & her fatherly housholde, and al that she had, and the dwelt

dwelt en Israel euen vnto this daye, because the
hyd the messengers, whiche Iosua sent to spy
out Iericho. ¶ The .x. Chapter.

Sonne stande thou still vpon Gibeon, and
thou Moone in Aialo. And thou sunne abode,
and the moone stode still, vntill thou people auēged
thēselues vpon theyr enemyes, is not this writte
tē in the boke of the ryghteous? The same I say
abode in the myddest of heauen, & hasted not to
go downe by the space of an hole daye. And ther
was no daye lyke that, before it, or after it, that
the lord heard the voyce of a man: for the lord
fought for Israel.

¶ The .xliii. Chapter.

Iosua the sunne of Run, the seruant of the
Lord dyed, being an hundred & ten yeres old.

The booke of Judges.

¶ The first Chapter.



Adonibezek fled, & they folowed
after hym and caught hym, and
cut of his thōbes, and his greate
toes. And Adonibezek sayde:
thyscoze & ten kynges hauinge
theyr thombes and great toes
cut of, gathered theyr meate vnder my table. As
I haue done, so god hath done to me agayne.

¶ The .iii. Chapter.

And Abud put forth his lefte hande, & toke
the dagger fro his right thyghe, and thrust
it in kyng Eglons bellye, and the haffe wente in
after the blade. And the fatte closed the haffe so,
that he might not drawe the dagger oute of his
belly, but the dynte came oute.

Hangar

Hangar the sonne of Anath slew of the Philistines. xl. hundred men with an Oxegondb, and deliuered Israel.

The. llii. Chapter.

Ishel Nabers wyfe toke a nayle of the tete, and an hammer in her hande, and went softly vnto hym, and smote the nayle into the temples of Hissaras heade, and fastened it into the ground for he slumbered soze, and was wery.

The. liii. Chapter.

IEdcon had. lxx. sonne, of his body begotten for he had many wyues.

The. ix. Chapter.

And whan Abimelech had fought agaynst the Citie of Sichem all that daye, he toke it and slew the people that was therein, and destroyed the citie, and sowed salt therowen it.

The. xiiii. Chapter.

And beholde, a yong lyon toared vpon Samson and he tare hym, as he wolde haue rent a kydder, and yet had nothyng in his hande.

The. xv. Chapter.

And Samson founde a rotten iawbe bone of an Asse, and put forth his hand, and caught it, and slew a thousande men therewith.

The. xvi. Chapter.

And Samson toke his rest till mydnyght, and arose at mydnyght, and toke the doies of the gate of the citie, and the two syde postes, & rent them of with the barre and all, and put the vpon his holders, and caried the vnto the top of an hyll that is befoze Hebron.

The. xx. Chapter.

And amog al these folke of Gibeon, were seuen Lefte handed men, whiche euery one could sling stones at an heare breadthe, and not misse.

Finis.

The booke of Ruth the
fourth Chapter.

It is was the maner of olde time in Israel
concernyng pourches and chaungyng
to habite al thyng, that a man must plucke of
his shoe and geue it his neyghboure; & this was
a sure witness in Israel.

The .i. boke of the kynges
the .i. Chapter.



And my Lorde, as trulpe as the
soule pueth my lord I am the
woman that stode before the
here prayyng vnto the lord:
for this ladde I prayde & the
Lord hath geuen me my desires
which I asked of him, & there-
fore I haue geuen hym vnto
the lord, as long as he is a mere for the lord.

The .ii. Chapter.

There is none so holy as the Lord, for with-
out the is nothinge. Neither is ther any
strength as is our Lord.

The lord is a God of knowledge and his pur-
poses come to passe.

The lord kylleth, and maketh alpye, bringeth
downe to the graue, and fertheth vp agayne.

The lord maketh poore, & maketh ritche, bring-
geth lawe, and geueth vp on hye. He reyseth vp
the poore out of the dust, & lyfeth by the beggar
fro the donghyll, to set him amonge princes, and
to enheret them with the seate of gloze.

Yf our man synne againste an other, dayesmen
may

may be iudges: but if a man synne agaynst God,
who wylbe his daynman?

They that worship me, I wyl worship, & they
that despise me shall come to shame.

The. liii. Chapter.

I haue tolde Ely, that I will iudge his house
for euer, for the wickednesse which he know-
eth. For whē the people cursed his sonnes, for
same wickednes, he hath not corrected thē, and
therfore I haue swozne vnto the house of Ely,
that the wickednesse of Elyes house, shal not bee
purgeth with sacrifice nor offering for euer.

The. liii. Chapter.

And it fortunēd that whē he made mēcion
of the arke of god, Ely fell from his stile
backward vpo the tresholde of the gate;
and his necke brake, and he dyed.

The. viii. Chapter.

Samuels sonnes Joel and Abia walked nōe
in his wayes, but turned asyde after lucre
and toke rewarde, and peruerterd the right.

The. ix. Chapter.

Sule was a goodly yonge mā and a sayre, so
that among the childre of Israel there was
none goodlyer then he. For from the shoul-
ders vwarde he was lyer then all the other people.

He that es now called a prophete was in the
olde tyme called a sear.

The. xi. Chapter.

At the request of Iahes sayth vnto Rahas:
make a couenaunt with vs, and we wyl be
thy seruauntes. And Rahas the Ammonite an-
swered them: In this wyl I make a couenaunt
with you, yf I maye thruste out all your righte
eyes, and bring the shame vpon all Israel.

The. xii. Chapter.

Saul sayde vnto the people: I am olde & graye headed, & beholde my sonnes are with you and I haue walked befoze you fro my chyldehode vnto this daye, beholde, here I am, beare recorde of me befoze the lord and his annointed. Whose ore haue I taken? or whose asse haue I taken? whome hame I done wronge to? whome haue I hurte? or of whose hāde haue I receyued any bypbe, to blynde my eyes there with? I wyll restore it you againe. They sayde thou haste done vs no wōge, nor hurte vs, neyther hast thou taken ought of any mānes hande.

The .xiii. Chapter.

It is no hardnesse with the lord, to saue eyther in manye or in fewe.

The .xv. Chapter.

In the lord as great pleasure is burnt sacrifice and offerings, as when the voyce of the lord is obeyed? Beholde, to obepe, is better, than sacrifice, and to herken is better then the fat of rawmes. For rebellion is as the synne of wytheecraft, and stubbernesse is as the wykednesse of ydolatry.

The .xvi. Chapter.

Ood seeth not as man seeth, for man looketh on the outwarde apperance, but god beholdeth the hert.

And so it fortuneth that when the euill spirite of god came vpon Saul, Dauid toke an harpe and playde with his hande, and so Saul was refreshed and did amende, and the euill spirite departed from him.

The .xvii. Chapter.

When sayd Dauid to the philistine Goliath: thou comest to me with aswerde, aspre, & a shylde,

a mylde, but I come to the in þ name of the lord
or hooftes, the God of the hooft of Israel whom
thou haste railed vpon.

¶ The. xxi. Chapter.

Ad the priest answered Dauid, and sayd:
there is no comen bread vnder my hande;
but here is halowed bread, if the ponge me haue
kepte the selues from vncleane thinges especiall
ly women.

¶ The. xxii. Chapter.

The seruauntes of kynge Dauid wolde not
moue theyre handes to fal vpon the priestes
of the Lord. Doeg þ edomite turned and ranne
vpon the priestes, and slue that same daye, foure
score and fyue persones that did were a lynnet
Ephod.

¶ The. xxiii. Chapter.

Ad Dauid sayde vnto his men, the Lord
kepe me from doinge that thinge vnto my
maister the lordes anointed, to laye my hande
vpon him, seinge he is the anointed of the Lord.

¶ The. xxvi. Chapter.

Who can laye his hande on the lordes as
nointed and be guiltless?

¶ The. xxv. Chapter.

As his parte is that goeth downe and fyghe
teth, so shal his parte be that taryeth by the
cuffe, that it may be parted a lyke.

The.ii. boke of the Kynges
The first Chapter.

U He bowe of Ionathas, and the sword of Saul turned neuer backe again emptye from the bloude of the slayne: from the fete of the myghtye warriors.

The.v. Chapter.

David was thyrty yere olde when he begā to raynge, & he raygned forty yere: In Hebrō he raygned ouer Iuda seuē yere and syxe monethes. And in Ierusalem he raygned thyrtye and thre yeres ouer all Iſracil and Iuda.

The.vi. Chapter.

Uza put his hande to the arke of God, and helde it, for the oxen stombled, and the lord was wroth with Uza, and god smote hym in the same place for his faulte, and thre, he dyed befoze the arke of God.

And David sayde vnto Michol, I thought to dancke befoze the Lord, whiche chose me rather then thy father, and all his kyn, and commaunded me to be ruler ouer all the people of the Lord, euen ouer Iſracil: And therfoze wyl I playe befoze the Lord: And wyl yet be more vyle then so, and wyl be meke in myne owne sygh.

The.x. Chapter.

Non toke Davids seruauntes, and chauned of the halfe of euery mans beerde, and cut of theyr garmentes in the myddle, euen harde to the but rockes of them, and sente them awaye.

The.xi. Chapter.

Ahas answered David. The arke of Iſracil & Iuda, dwel in pauillions, & my Lord Ioab and the seruauntes of my Lord lye vpo the flat earth

earth, and that I the go into mine house, to eate and drinke, and lye with my wyfe? By thy lyfe, & by the lyfe of my soule, I wil not do this thinge.

The. xii. Chapter.

AND Dauid sayd vnto Nathan: I haue synned against the lord. And Nathan sayde vnto Dauid: the Lord also hath put away thy synne, & thou shalt not dye. Howbeit, bycause in doinge this dede, thou hast giuen the enemyes of the Lord a cause to rayle, the chylde that is borne vnto the shall surely dye.

Then sayde his seruantes vnto hym: what thyng is this, that thou hast done? Thou diddest fast and wepe for the childe, whyle it was a lyue, and as soone as it was dede, thou diddest rise vp, and eate meate, he sayde: whyle the childe was yet alyue, I fasted & wepte, for this I thought, who can tell whether God wyll haue mercye on me, that the chylde may lyue. But now seinge he is dede, wherfore should I fast? can I bring him againe any moze. I shall go to hym, rather then he shall come agayne to me.

The. xlii. Chapter.

IN all Israell there was not so goodly a man as Absalom, for he was very beautiful, in so much that from the sole of his foote to the toppe of his head, there was no blemishe in hym. And when he shewed his heed (for at euery yeres ende he shewed it, bycause the here was heuy on hym, and must needes shawe it) the heere of his heed weyed two hundred sheles, after the kinges weyght.

The. xli. Chapter.

THE counsaile of Ahithophel which he counselled in those dayes, was as a man had asked counsaile of God, bothe with Dauid and with Absalom.

The. iiii. boke

The. xxi. Chapter.

Wyth the godly thou shalt be godly, & with the man that is vncorrupte, thou shalt be vncorrupt, With the pure thou shalt be pure, & with the frowarde thou shalt be frowarde.

The. xxii. Chapter.

He that beareth rule ouer men, ought to rule iustly in the feare of God.

The. xxiii. Chapter.

Add David said vnto God: I am in extreme trouble, we will fall nowe into the hande of the lord, for muche is his mercye, and let me not fall into the hande of man.

The. iii. boke of the Kinges
the. iii. Chapter.



Gue vnto thy seruant an vnderstanding hearte, to iudge the people, that I maye decerne betwene good and bad. Beholde I haue done accordyng to thy petition, for I haue geue thee a wyse and an vnderstanding hearte, so that there was none lyke the before thee, neither after thee shall any aryse lyke vnto thee.

The. iiii. Chapter.

Under Iair the sone of Manasse was the region of Argob, which is in Basan, thre score greete Cyties with walles and barres of brasse.

And Solomons breade for one daye was thre quarters of mæchet flour, & thre score quarters

ters of meale, ten stalled Oxen, and .xx. out of the pastoures, and an hundred shepe, helpe des hertes buckes, and wylde goates and capons,

And Salomon had .xl. M. stalles of hoxses for charettes, and .xii. M. hoxsamen.

The. viii. Chapter.

Where as it was in thynne hearte to buylde an house vnto my name, thou diddest well that thou wast so mynded.

Salomon offered vnto the Lord .xxii. M. oxen and an hundred and twenty thousande shepe.

The. ix. Chapter.

Syluer was nothyng worth in the dayes of Salomon. And he made seluer in Ierusalem as plenteous as stones.

The. xi. Chapter.

Salomon had seuen. L. Quenes, and thre hundred Concubines.

The. xii. Chapter.

My father made your yoke greuous, and I wyl make it greuouser: My father also chastised you with whippes, but I wyl chastise you wit scorpions.

The. xiii. Chapter.

Ieroboam stretched out his hande fro the altare, sayinge: holde the man of god? And his hande whiche he putte forthe agaynste hym, dyed vp, and he coulde not pulle it in agayne.

The. xiiii. Chapter.

A he rauens brought Elias bread and fleshe in the mornynge, and lynewyse breade and fleshe in the euenynge, and he dranke of the broke Cherith.

The. xix. Chapter.

Elisa arose and didde eate and drynke
walked in the strengthe of that meate
fourtye dayes and fortye nightes, eue
vnto Hozeh the mounte of God.

I haue left me. vli. M. in Israel, of which nes
ter men bowed his knees vnto Baal, nor kyssed
hym with his mouth.

The.xxi. Chapter.

And it fortuneth that when Ihab hearde
those wordes, he rent his clothes, and put
sackcloth aboute his kewe, & fasted, & laye
in sackcloth, & went bare foote. And the
worde of the Lorde came to Elia the Thesbyte,
sayinge: seeste thou howe Ihab humbleth hym
selfe before me? because he submitteth hymselfe
before me, I wyl not byng þe euyl in his dayes
but in his sonnes dayes, wyl I bynge in euyl
vpon his house.

The.xxii. Chapter.

And there came forth a certayne spirite,
and stode before the Lorde, and sayde:
I wyl perswade hym, and the Lorde
sayde vnto hym where with? And he
sayde, I wyl go oute and be a false spirite in the
mouthe of all his prophetes. He sayd: thou shalt
perswade hym. and preuayle, go forthe then,
and do euen so. Howe therfore holde,
the Lord hath put a lyinge spi
rite in the mouthe of all
these thy prophetes.

The .iiii. booke of the kynges the first Chapter.



Elas was an heary man, and gyrded with a gyrdle of lather about his loynes.

The .ii. Chapter.

Elas toke his mantel, and wrapte it together & smote the waters, & they were deuided part the one waye and part the other.

The .iii. Chapter.

But nowe byng me a mynstrell, and whan the mynstrell playde, the hande of the Lorde came vpon Eliseus.

The .iiii. Chapter.

O Thou man of god, there is death in the pot and they coulde not eate therof, but he sayd byng meale, and he cast it into þ pot, and sayd: fyl for the people, that they maye eate, and ther was no more harme in the potte.

The .vi. Chapter.

And beholde there was a greute dearthe in Samuria, & Benhadad kinge of Siria besleged it vntill an Asses head (was sold) for four score syluer pence, and the fourth parte of a cab of dones dunge for .v. sicles.

The .xiii. Chapter.

The souldiers of the Moabites came into the land the same yere, & it chaunced as some of the were buryng a mā, and spied the souldiers, they cast the man into the sepulchre of Eliseus, and whē the man was rolled downe, & touched the bodye of Eliseus, he reuiued and stode vpon his feete.

The

The booke

The .xviii. Chapter.

And Ezechia put away the hyl aulters, and brake the Idoles, and cut downe the groues, and all to brake the brasen serper that Moyses hadde made, for vnto those dayes the children of Israel byd burne sacrifice to it, & he called it Nehustan,

The .xix. Chapter.

And so it came to passe: that the selfe same nyghte the anngell of the Lorde wente oute and smote in the host of the Assyrians an hundred foure scoze and fyue thousande,

The .xx. Chapter.

And Hecchia tourned his face to the wall & prayed to the lorde, sayinge: I beseeche thee nowe O Lorde, remembre howe I haue walked befoze thee in truthe and with a perfitte hearte, & haue done that whiche is good in thy sight: & Hecchia wepte soze. Elaye sayde to Hecchia: Thus saith the lord God of Dauid thy father: I haue herd thy prayer, & sene thy teares. And beholde, I will heale thee, so that on þy thyrde daye, thou shalt go vp into the house of the Lorde. And I will adde vnto thy dayes yet fiftene yere.

Whal the shadowe go forwarde ten degrees or go backe agayne ten degrees, Hecchia answered it is a lyght thyng for the shadowe to go downe ten degrees, (nether is that my desyre,) but yf the shadowe go backwarde ten degrees it is no light thyng. And Elaye the prophete called vnto the lorde, and he brought the shadowe tenne degrees backwardes, by whiche it had goen downe in the dyall of Ahas.

The .xxii. Chapter.

The kynge Josua sent Saphan, sayinge: go vp to Helkia the hie prieste, that he maye summe the spluer which is brought into þ house
of

of the Lord, which the keepers of the porche haue gathered of the people. .x. Howe be it let no reuening be made with them, of the moneye that is deliuered into theyr handes for theyr vse is to deale saythfully.

The first booke of Chronicles the tenth Chapter.

Sul dyed for his trespassse that he trespassed agaynst the Lord, in that he kepte not the worde of the lord, and in that he soughte, and asked counsaile of a womanne & wrought with a spirite, and asked not of the Lord. And therfore he due hym, and turned the kyngdom vnto Dauid the sonne of Eloy.

The. xv. Chapter.

AAd Chenaniahu the chiefe of the Leuites, was mayster of the songe, for he taughte o-ther to synge because he was a man of vndersta-ndynge.

The. xvi. Chapter.

O Synce thanks vnto the Lord, call vpon his name, make his actes knowen among the people, Synge vnto hym, and playe vnto hym, talke of all his wondrefull dedes. Reioyse in his holy name: lette the hartes of them that seke the Lord be gladde: Seke the lord, and his strengthe, seke his presence alwaye.

Touche not myne annoynted, and do my prophetes no harme.

The. xv. Chapter.

AAd there chaunced yet agayne warre at Beth, where as was a man of a great stature with. xxiiii. fingers & toes. vi. on every hande. vi. on

The .i. booke

on every foote, and was the sonne of Baphath.

The .xvi. Chapter.

AND DAVID sayde vnto God: I am in an exceeding strayte. Lette me fall nowe into the hande of the lord, for passing greate are his mercyes, but let me not fall into the hande of men.

The .xvii. Chapter.

AND DAVID sayd vnto Salomō: my sonne, I thought (as it was in my heart) to buyld an house vnto the name of the lord my God: but the worde of the lord came to me, saying: thou haste shed muche bloude, and haste made greate battayles, thou shalt therefore not buyld an house vnto my name for thou haste shedde muche bloude vpon the earth in my syght.

The .xviii. Chapter.

AND the Leuites were nombred fro the age of .xxx. yere and aboue, & the nombre & summe of the was .xxxviii. thousande men. Of whiche .xxviii. M. were sette to souerther the worke of the house of the lord: .vi. M. were officers and iudges. .iiii. M. were porters, and .iiii. M. prayled the lord with suche instrumentes as was made to prayse withall.

The .xix. Chapter.

JEDUTHUN and DEMIAN executed the seruice in the house of God, at the kynges hande. And the multitude of them with thre byethzen that were instructe in the songes of the lord euen all that were comyng were two hundred fourescore and eght.

The .xx. Chapter.

THE LORD searcheth all hartes, and vnderstandeth all the ymaginaciō of thoughtes.

The .xxi. Chapter.

ONE dayes on the earth are but as a shadow and there is none abydyng.

The

The. ii. booke of the Chronicles the. vi. Chapter.



And wyl God in verye dede dwell wth mē on earth? beholde heauen, & heaue aboute all heauens do not contayne thee: howe muche lesse þ^e house whiche I haue buylded?

The. vii. Chapter.

Th^e house which I haue sanctified for my name wyl I cast out of my sight, and wyl make it to be a p^{ro}uerbe & a teste among all naciōs. And euery one that passeth by shall be astonied at this house whiche belonged to the moost hye God and shal saye: Why hath the lord delte on this fashion with this lande, and with this house? And they shal aunswere, bycause they forsoke the lord god of they^r father, which broughte them oute of the lande of Egipte, & caught holde on other goddes, and worshypped them, and serued them, euē therfore hathe he broughte all this euell vpon them.

The. xliii. Chapter.

And Asa cryed vnto the lord his god, & sayde: lord it is no harde thinge with thee to helpe ether manye, o^r th^e that haue no power. Helpe vs therfore O Lord our God, for we truste to the, and in thy name we go agaynst this multitude.

The. xvi. Chapter.

The eyes of the Lord beholde al the earthe, to strengthe them that are of perfect heart towarde hym.

The. xliii. Chapter.

And the sp^{ir}ite of God came vpon zacharie the sonne Iehoiada the p^{ri}est, whiche stode by

by the people, and sayde vnto the. Thus sayth
god: Why transgresse ye the commaundmentes
of the lord, that ye cannot prospere? for because
ye haue forsaken the lord, he also hath forsaken
you. And they conspired agaynst hym, and stoned
hym with stones at the commaundmentes of the
lynge, euē in the court of the house of the lord.

The.xxvi. Chapter.

Aziah transgressed agaynst the lord his God,
and wente into the temple of the lord, to
burne cense vpon the altare of incense. And Azar-
iah the priest wet in after hym, and with him
fourscore priestes of the lord, that were valiant
men. And they stood by Aziah the king and sayd
vnto him: It pertaileth not to the king to burne
incense vnto the lord, but to the priestes the chil-
dren of Aarō, that are consecrated for to offer in-
cense. Come therfore out of the Sanctuary for thou
hast trespassed, and it is no worship to the lord
god. And Aziah was wroth, & hadde in-
cense in his hande to burne it, & so whyle he had
indignaciō agaynst the priestes, he prospe-
ring in his foreheade before the priestes in the house
of the lord euen besyde the incense altare.

The.xxvii. Chapter.

Durke vp your herthes and be strong, be not
afraid nor discouraged, for the king of Assur,
and for all the multitude that he hath with him,
for there be no vs, then with him. With him
is an arme of fleche but with vs is the lord our
god for to helpe vs and to fight our battayles.

The.xxviii. Chapter.

Ad when Manasses was in tribulacion,
he besought the lord his god, & humbled him-
self exceedingly before the god of his fa-
thers, & made intercession to him, and god
was

was intreated of him, and hearde his prayer, and brought him againe to Hierusalem into his kingdome, and then Manasse knewe that the lord was God.

The first boke of Esdras
The. vii. Chapter.

AND we certifie you that ye haue no auctorite to require taxynge and custome and yearly rentes vpon any of the prestes leuites, singers, porters, Bethinims, and ministers, in the house of his God.

The. viii. Chapter.

THe hande of our God is vpon all the that seke hym in goodnes, and his violence and wrath is against all them that forsake him.

The. ii. boke of Esdras.
The. v. Chapter.

AND my brethren, and my seruauntes do lende them money and come, but as for vsury let vs leaue it.

The. xii. Chapter.

IN the tyme of zojobabel and Nehemiah dyd al they of Israel geue portions vnto the syngers and porters euerye daye his portion, and they gaue tythes vnto the Leuites, and the Leuites gaue tythes againe vnto the chyldren of Aaron.

The

The.iii.boke of Eldras.

The.iii. Chapter.

Wyne is a stronge thyng. The kyng is stronger. Women haue yet moze strenghte, but aboute all thynges the truthe beareth awaye the victorie.

The.iiii. Chapter.

IRuthe endureth, and is alwaye stronge, it lyacth and conquereth for euermoze without ende.

The.viii. Chapter.

I Commaunde you also that ye requyre no care, noz tribute of the preastes, Levites, Syngers, and ministers of the temple, noz of the wyfters, and that no man haue auctozite to medle any thing against them.

The.iiii.boke of Eldras the.i. Cha.



What shall I do vnto the o Jacob? Thou Juda woldest not obey me, I wil turne me to another people, & vnto those wil I geue my name, that they maye kepe my statutes. Seynge ye haue forsaken me, I will forsake you. When ye desyre me to be gracious vnto you, I shall haue no mercede vpo you. Whā ye call vpo me, I wyl not heare you, for ye haue despyled your handes with bloude, & your fete are swyfe to comit manslaughter. Ye haue not forsake me (in a maner) but your own selues, saith the Lord.

The.ii. Chapter.

Execute iustice for the wyddowe, be iudge for the fatherles, geue to the poore, defende the consoztles, clothe the naked, heale the wounded
and

and sicke, laugh not a lame man to scoorne, defende the crepell, and let the blynde come into the lyght of my clearenes, whersoever þy syndest the dead, take them and bury them, and I shall geue the the first place in my resurrection.

¶ The. liii. Chapter.

O thy waue, waue me the weight of þy sye
oz measure me the blaste of the wynde, oz rat
me agayne the dape that is passe.

They that dwell vpon earth may vnderstande
nothyng, but that, which is vpon earth, and he
that dwelleth aboue the heauens, maye surely vn
derstande the thynges that are aboue the heuē.

The worlde hasteth fast to passe away, & can
not comprehend the thynges that are promysed
for the righteous in tyme to come. For this world
is full of vnyghteousnes and weakenes.

The come of euil seede hath bene sowne in
the hearte of man, from the begynnynge.

¶ The. v. Chapter.

Beholde, the dayes shall come, þy they which
dwell vpon the earth, shalbe taken in a great
nōbe, and the waue of the truthe shalbe hydde,
and the lande shalbe barren from faith, but ini
quities shall haue the vpper hande, lyke as thou
hast sene nowe, & as thou hast heard long ago.

And he said vnto me, shōbe the thynges that
are yet not come, gather me together þy droppes
that are statted abroad, make me the floures
geraine agayne, that are wythered, open me the
thyng that is closed, & bringe me forth the wynde
that are shut vp. Geue me the Image of a
vayce, and then shall I declare the thyng that
thou labourest to knowe.

¶ The. vi. Chapter.

F. l.

From

From Abraham vnto Isaac, when Jacob & Esau, were borne of him; Jacobs hande helde faste the heele of Esau, for Esau is the ende of this worlde, and Jacob is the begynnynge of it that foloweth. The hande of man betwixt the heele and the hande.

The earthe shall restore those that haue slepte in her; and so shall the dust those that dwell in silence, and the secret places shall deliuer those that be committed vnto them.

The vii. Chapter.

And the moste hyghest shalbe openly declared vpon the seate of iudgement, and all misserie shall vanyshe awaye, and longe sufferynge shalbe gathered together, but the iudgement shall continue, the trathe shall remaine, and faith shall waie strong, the worke shall folowe, and the reward shalbe shewed, & righteousnes shall watch and the vnrightheousnes shall beare no rule.

The daye of doome shalbe the ende of this time, & the begynnynge of the immortallitie shal come; where in all corruption is vanyshed, all voluptuousnes is lowed, all vnchaste take awaye, righteousness groweth, & the verite spronge vp. Then shal no man be able to sate him that is destroyed, nor oppresse him, that hath gotten the victory.

I knowe lord, that the hyghest is mercifull, in that he hath mercye vpon them; whiche are not yet in the worlde; and vpon those also that walke in his lawe, and that he is pacif and long sufferynge towarde those that haue sinned in thys worlde, and that he is liberal to geue wher as it requirerth, and that he is of greates mercye; for he multiplied his louing kyndnesse towards those that are ppsent, and that are paste, and to theym whiche are for to come, for he multiplye not his

his mercyes; the worlde shall not be made liuing, with those that dwell therein. He geueth also, for yf he gaue not of his goodnes, that they which haue done euill, myght be eased from their wyckednes, the ten thousandes part of me shoulde not be made lypynge. And yf the iudge forgave not those which he healed with his worpe, and yf he wold destroy. p multitude p strength, there shoulde be very fewe left in an vnumerable multitude.

C The. viii. Chapter.

The most highest made this world for many but the world to come for fewe. I will tell the a similitude. Eneas sayd, when thou askest the earth, it shall saye vnto y, that it geueth muche moulds wherof earths vessels are made, but little of it that golde cometh of, yea so is it with the worke of this worlde, there be manye created, but fewe shalbe preferred.

Yf thou haue mercey vpon vs, thou shalbe called mercifull, where as we haue no workes of righteousnes, for the righteous which haue laid vp many good workes together, shall out of their deedes receaue rewarde.

C The. ix. Chapter.

The as the felde is, so is also the trede, as p flowers be, so are the coloures also, suche as the workman is, suche is the worke, and as the husband man is him selfe, so is his husbandry also.

C The. xii. Chapter.

The weaker that the worlde and the time is, the more shall synne & wyckednesse increase in them that dwell vpon earth, for the truthe is fled farre awaye, and lesynge is harde at hand.

Yf so be that ye wyl subdue your owne vnderstanding, and reforme your herte, ye shall be kept aliue, and after deathe shal ye optayne mercy, for

The .liii. booke

after deathe shall the iudgement come; when we shall lyue againe, and the shall the names of the righteous be manifest, and the workes of the vngodly shall be declared.

The .xv. Chapter.

Thus saith the lord GOD, my righthand shall not spare the spynners, & my sword shall not cease ouer them that shed innocent bloude vpon earth.

The .xvi. Chapter.

And when youre synnes are brought forth, ye shall be ashamed before menne, and youre owne synnes shall be your accusers in that daye.

Wo be vnto the that are subdued vnto their synnes, and tangled in their wickednesse, like as a felde is hedged in with bushes, and the pathe thereof covered with thornes, and that no mane maye trauayle thorow, and so is he taken, and cast in the fyre, and brente.

The booke of Tobias.

The first Chapter.



Tobias gat him to Ierusalem vnto the temple of the lord, & there worshipped the lord god of Israel, faithfully offering of al his first frutes and tythes; so that in the thyrde yere he ministred all the tythes vnto the straungers and conuertes.

Tobias taughte his son from his youth vnto feare god, and to refrayne from all synne.

Tobias fed the hungry, clothed the naked, and buried the dead and slayne, diligently.

The .ii. Chapter.

This

This temptaciō (of blindnesse) did god suffer to happen vnto hym, that they which came after might haue an exāple of his patience, lyke as of holy Job, for in so much as he euer feared God frō his yowthe vp, and kept his cōmaundementes, he grudged not agāst god, that the plague of blindnes chaunced vnto him, but remained stedfast in the feare of god, and thanked god all the dayes of his lyfe.

The. iiii. Chapter.

Blessed be thy name (o god) of our fathers, which whē thou arte wroth, shewest mercy, and in time of trouble, thou forgiuest the synnes of them that call vpon the.

Whosoever loueth the, & serueth the a righte, is sure of this, that if his life be tēpted and pzo- ued, it standeth in the tryng, and yf he endure in patience, he shall haue a rewarde and be hyghlye crowned, & if he be in trouble, y God (no doubte) shall delyuer him, and if his lyfe be in chāstening, that he shall haue leue to come vnto thy mercy. For thou hast no pleasure in our damnatiō, and whē after a tyme thou makest y wether saye and styll, after wepinge and heynnes thou gennest greate loye.

The. iiii. Chapter.

Holde thy mother in honoure all the dayes of her lyfe: for thou oughtest to remember what and howe greate pārels she suffered for the in her wombe.

Geue almes of thy goodes, and turne neuer thy face frō the poze, and so shall it come to passe, that the face of the lord, shall not be turned away from the.

Mercy delyuereth frō all synne & from death, and suffereth not the soule to come in darcknes.

The booke of Tobias

A greate conforzte is merrey before the highe god,
vnto all them that shewe it.

Whosoener worketh any thyng for the, im-
mediatly geue him his hyre, and loke that thy hy-
red seruantes wages remayne not by the ouer-
nyght.

Looke that thou neuer do vnto another man,
the thinge that thou woldest not another manne
shoulde do vnto the.

¶ The. vi. Chapter.

Pf thou layest a pece of the herte vpon the coa-
les, the smoke therof druweth awaye all ma-
nner of euill sprytes whether be from man, or wo-
man, so that from thenceforthe the same shall
come no moze vnto them.

Hear me, and I wyll tell the, what they be
of whome the deuyl hath power. Namelye
they that receaue marlage of suche a fashio, that
they shute God oute from them, and from theyr
herte, and geue theym selues to their owne luste,
euen as it were an horse and mule, whiche haue
no vnderstandynge, vpon suche hath the deuyl
power. But when thou takest Sara, & art come
in to her chaumbre, wythholde thy selfe from her
thre dayes, and geue thy diligence vnto nothing,
but vnto prayer with her.

¶ The. x. Chapter..

So the elders embraced their doughter, kys-
sed her, and let her goo, exortynge her to ho-
noure her father and mother in lawe, to loue her
husbande, to rule well her household, to kepe her
house in good order, & to shewe her selfe sawtlesse.

¶ The. xii. Chapter.

It is good to hyde the kynges secrete but to
shewe the workes of god, and to prayse the
is an honorable thinge,

Prayer

Prayer is good with fasting, and mercye is better then to hoide by treasures of golde.

For mercye deliuereth from deathe, clenseth synne, & causeth to synde euerlastyng lyfe. But they that do synne and vnrightheousnes, are the enemies of their owne soule.

When thou praydest with teares, and buriedest the deade, and lesteest thy dyner, and hyddest the dead in thy house vpon the dape tyme, that thou myghtest burie them in the night, I offered thy prayer before the Lord.

You thought that I did eate & dryncke wth the you, but I vse meate that is inuisible, & dryncke that can not be sen: of menne.

The booke of Iudith. The fourth Chapter.



Be sure that the Lord will here your petitions if ye continue stedfast in fastinges and prayers in þe syghte of the lord.

The. viii. Chapter.

Iudith ware a smocke of heare, & fasted all the dayes of her lyfe, excepte þe sabothes, and newe mones, and the solemne dayes that the people of Israell kepte.

The. ix. Chapter.

By power (o Lord) standethe not in the power of men, neyther hast thou anye plesur in the strenghte of horses. There was neuer proude parson that pleased þe, but in the prayer of the humble and meke hath thy plesure bene euermore.

The booke of Ester.
The firste Chapter.



AD the dynck was so apoynted, that none shulde compel any man, for so the kyng had commaunded by the officers of hys house, that every one shulde do, as it lyked hym. He sent letters forth in to all the kinges landes, in to every lande accordyng to the wytyngne therof, and to every people after theyre language, that every manne shulde be lord in hys owne house.

The.ii. Chapter.

AD when the apointed tyme of every damsel came, that she shulde go in to the kinge, **Thasuerus**, after that she had ben twelue monethes in the dees kyng of the women (for their deckyng must haue so muche tyme, namely, syxe monethes with baulme and myrr, & syxe monethes with good spyces, so were the women beautified) yet went their one damsell vnto the kyng. &c.

The.xvi. Chapter.

It happeneth ofte also, that they which be set in office by the hyper power, and vnto whome the busynesse & causes of the subiectes are committed to be handled, waxe proud, and defile them selves with the dyng of innocent bloude, which bringeth them to intollerable hurte, whiche also with false and deceytfull wordes, and with lying tales, disceane and betray the innocent goodnes of princes.

The

The booke of Job
The first Chapter.



Naked came I out of my mothers wombe and naked shal I turne thither agayn. The lord gaue, and the lord hath take awaye, blessed be the name of the lord.

The.ii. Chapter.

Shall we receaue prosperitee at the hande of God, and not receyue aduersity.

The.iii. Chapter.

Consider (I praye the) who euer perished byng an innocent? Or whē were the godly destroyed? For (as I haue proued by experyence) they that plowe iniquitie, and sowe wretchednes, reape the same.

The.v. Chapter.

Man is borne to labour, like as the sparke flye by out of the hote coales.

Beholde, happie is the man whome god punisheth, therfore refuse not thou the chastenyng of the almyghty: for though he made a wounde, he gyueth a plaster, though he smyte, his hande maketh whole agayne.

The.vi. Chapter.

That is in tribulation, oughte to be comforted of his neighbour: but the feere of the lord is clayne awaye.

The.vii. Chapter.

My flethe is clothed with wormes and duste of the earthe. My skynne is wythered and become horrible, my dayes passe ouer moze speedily then a weauer can weue out his webbe, and are gone

The boke

gone or I am aware. Remember that my lyfe is but a wynde.

The. viii. Chapter.

Our dayes vpon earth are but a very shadowe.

The. ix. Chapter.

It is good, whose wyath no mā maye withstande, but the proudest of all must stoupe vnder him.

Yf men wyll speake of ryghteousnes, who dare be my recorde? Yf I wyll iustifie my selfe, myne owne mouthe shall condemne me, yf I wyl put forth my selfe for a perfecte inan, he shall rejoyce me a wycked doer.

The. x. Chapter.

O Remembre (I beseeche the) howe that thou madest me of the earthe, and shalt bryng me in to dust againe.

The. xii. Chapter.

Amonge olde persones there is wysdome, & in age is vnderstandynge.

The. xiiii. Chapter

Man that is borne of womā; hath but a short time to lyue, and is full of miserie. He cometh vp, and is cut downe lyke a floure. He lieth as it were a shadowe, and neuer cōtinueth in one state.

The dayes of manne surely are determined, the nōbre of his monethes are knowne onelye vnto the. Thou hast appointed hym his boundes, whiche he can not go beyonde.

Whyle mā liueth: his flesh must haue trauaile & whyle the soule is in hym: he must be in sorow.

The. xv. Chapter.

What is mā, that he shulde be cleane? What hath he (which is borne of a womā) when by he myght be righteous? Beholde he doth not trust

Truste his sayntes: yea, the very heauens are not cleane in her syght, howe muche more then an abhominable and vyle man, whiche drincketh wyckednes lyke water?

The. xix. Chapter.

I Am sure that my redeemer liueth, and that I shall ryse out of the earthe in the latter dayes: that I shall be clothed agayne with this skynne, & se God in my fleshe; yea, I my selfe shall beholde him, not with other, but with the same eyes.

The. xx. Chapter.

Rowest thou not this, namelye, that from the begynnynge (euer sence the creasyon of man vpon earth) the gladnesse of the vngodly hath ben shorte, and that the joy of ypocrites consumed but the twykyng of an eye?

Great trauayll shall he make for riches, but he shall not enioy the. And why? he hath oppressed the poore, & not helped the: houses hath he spoyled, and not behulded the, his helpe coulde neuer befitted, therfore shall he perishe in his couetousnesse.

The. xxi. Chapter.

The wycked speede theyr dayes in welthines: but sodenlye they go downe to hell. They saye also vnto god, go from vs, we desire not the knowledge of thy wayes. Who is y almyghtye that we shulde serue him? & what profyte shulde we haue to submyt our selues vnto hym.

The. xxii. Chapter.

Who so humbleth him selfe, him shall he sette vp, & who so loketh mekely shalbe healed.

The. xxiii. Chapter.

Quysdering the, that there is no tyme hed from the almyghtye, howe happeneth it, that they which know him, do not

The booke of Job.

not regarde his dayes? for some men there be,
that reioyce other mens lande markes: that robe
them of their cattell, and kepe the same for their
owne: that dyne away the asse of the fatherlesse:
that take y^e wydowes ore for a pledge: that trust
the poore out of the waye, and oppresse y^e simple
of the world to gether

They reape the corne fylde that is not their
owne: y^e lett y^e vineyarde of the vngodlye alone.

The. xxb. Chapter.

Now may a man compared vnto god be iu-
stified? or howe caⁿ he be cleane that is bozne
of a womā? Beholde the moone shyneth nothing
in comparison to hym, and the starres are be-
cleane in his syghte. Howe muche moze thē man,
that is but corruption, and the sonne of man,
which is but a worme?

The. xxvii. Chapter.

When the riche mā dyeth, he caried nothing
with him; he is gone in the twynckelyng
of an eye, and hathe nothing.

The. xxviii. Chapter.

Beholde, to feare the lord is wysedome, and
to forsake euell is vnderstandynge.

The. xxxi. Chapter.

When god dothe once commaunde a thinge,
ther should no manne be curious to serche
whether it be right.

The. xxxiii. Chapter.

How the vngodlynesse of y^e people, dothe god
make an y^eocrit to raigne ouer them.

The. xlii. Chapter.

My seruant Job shall praye for you.

The Lord gaue Job twyse as moche as
he had afore.

The Psalmes of David,

The. i. Psalme.



Blessed is that man that
hathe not walked in the
councell of the vyrgodlye,
nor stande in the waye of
synners, and hath not sit
in the seate of the scores
ful. But his delpte is in
the lawe of the Lorde,
and in his lawe will he
exerceyse hym selfe daye
and nyghte.

The. ii. Chapter.

Blessed be ye now therfore O ye kinges, be lears
ned ye that are iudges of the earth.

The. v. Chapter.

Thou shalt destroye them that speake lea
syng, the lord will abhorre both the bloude
thyrst, and disceatfull man.

The. vi. Chapter.

I am weary of my geoning, every night washe
I my bed, & water my couche w my teares.

The. vii. Chapter.

God is prouoked euerye daye, yf a man will
not turne, he will whette his sword, he ha
the bent his bowe, and made it readye, he hath
prepared him the instrumentes of death he ordey
neth his arrowes against the persecutours.

The. viii. Chapter.

What is man & thou art mynde full of him?
and the sonne of man & thou visitest him?

Thou madest him lower then the aungelles,
to crowne him with glorie and worshyp. Thou
makest hym to haue dominion of the workes of
thy

The Psalms

thy hades; and thou hast put all things in sub-
section vnder his feete.

The. xi. Chapter.

The Lord is in his holy temple, the Lordes
seate is heauen, his eyes consider the
poore; his eye lyddes trieth the chil-
dren of menne. The Lord sloweth y^e righteouse:
but the vngodlye, and hym that despyed in wy-
kednes dothe his soule abhorre, vpon the vn-
godly he shal raygnelmares, fyre and byrnsome,
stourne and tempeste, this shalbe their portyon
to dynerke.

The. xli. Chapter.

The Lord shal rote out all disceatful lippes,
and y^e tong that speaketh proude thynge.

The. xlii. Chapter.

How longe shall mine enemy triumpher ouer
me? Consider and heare me O Lord my god,
lyghten my eyes: that I siepe not in deathe, let
myne enemy saye, I haue preyedled against
hym. For yf I be cast downe, they that trooble
me wyll resoyce at it. But my truste is in thy
mercy; and my herte is ioyfull in thy saluacion.

The. xliii. Chapter.

The Lord toke downe from heauen vpon
the children of men, to sepe there were any
that wolde vnderstand, and seke after god. But
they are all gone out of the waye; they are alto-
gether become abhominable, there is none that
doth good, no not one.

The. xlv. Chapter.

Lorde who shal dwell in thy tabernacle: he
that hath not geuen hys money to vsure,
nor taken rewarde against the innocens.

The. xli. Chapter.

The

The Lord himselfe is the portion of myne
inheriſſance.

Thou ſhalte not leue my ſoule in hel, neyther
ſhalte thou ſuffer thy holy one to ſe corruption.

The. viii. Chapter.

The Lord ſhall reward me after my righte-
ous dealing, accordinge to the cleannes of
my handes ſhall he recompence me.

With the holy thou ſhalte be holpe, and with a
perfect man thou ſhalt be perfect. With the cleas-
er thou ſhalte be cleane: and with the frowarde
thou ſhalte learne frowardnes.

The. ix. Chapter.

The iudgementes of the Lord are true, &
righteous alltogether. Who to be deſpe-
red are they than golde, yea then muche
ſync golde: ſwifter the hony combe of the
hony. Whoed are by the is thy ſervant taught,
and in keepng off them, there is great reward.

Who can reſtrow offe he offendeth? Oh ſeſe
thou me fro my ſecrets fautes. Keep thy ſervant
alſo from preſumptuous ſynnes, leſt they get the
dominion over me: ſo ſhall I be undefiled, and
innocent from the greates offence.

The. x. Chapter.

Some put theyr truſt in charrettes, & ſome
in horſes: but we wyll remembre the name
of the Lord our god. They are broughte downe
and falle, but we are riſen, and ſtande by right.

The. xi. Chapter.

I am a worme & no man: a very ſcoume of men,
and the out caſt of the people.

They pearſed my handes and my ſides, I maye
tell all my bones, thy ſande ſtaring and loyng
vpon me. They parte my garmentes among the
and caſte lottes vpon my viſture.

The

The Psalmes

The. xlii. Chapter.

Though I walke thozow the valley of the shadowe of death, I wyll feare no euyl, for thou art with me.

The. xliii. Chapter.

No shall ryle vp into the hyll of the lord: euen he that hath cleane hādes, and a pure harte, & that hath not lyfte vp his mynde vnto vanitie, nor sworne to deceyue his neyghbour.

The. xliii. Chapter.

What man is he that feareth the lord? him shall he teache in the waye that he shall chose. His soule shall dwell at ease, and his seede shall inherite the lande.

The secreete of the lord is amonge them that feare him, and he will shewe the is conuenant.

The. xlv. Chapter.

One thing haue I desired of the lord, whiche I wyll requyre: euen that I maye dwell in the house of the lord all the dayes of my lyfe to beholde the fayre beauty of the lordes to viset his temple.

The. xlv. Chapter.

Oblucke me not awaye with y vngodly and wycked doers, which speake frendly to their neyghbours, but ymagine myschefe in their heartes. Rewarde the according to the wyckedness of their owne inuēctions. Recourence thou shalt the worke of their handes, paye them that they haue deserued. For they regarden not in theyr mynde the workes of the lord; nor the operations of his handes, therfore shall he breake the downe, and not buylde them vp.

The. xlv. Chapter.

Blessed is he whose vneyghtrousnes is forgiven, and whose synne is couered. Blessed

to that man. vnto whome the lord imputeth no
guile, and in whose spirit there is no guile.

The xxxiii. Chapter.

The lord bringeth the counsaile of the hea-
then to nought, and maketh the deuises of
the people to be of none effecte, and casteth oute
the counseyles of princes.

There is no king that can be saued by the mul-
titude of an hoste, neyther is any myghtye man
deliuered by much strength.. A horse is counted
but a vayne thing to saue a man, neyther shall he
deliuer any man by his great strenght. Beholde
the eye of the lord is vpon them that feare him,
and vpon them that put their trust in his mercy.
To deliuer theyr soules from death, and to rede
them in tyme of death.

The xxxiiii. Chapter.

I will alwaye geue thanks vnto the lord, his
praise shall euer be in my mouth.

The angel of the lord tarrieth round aboute
them that feare hym, and deliuered them. O tal-
ke of, howe gracious the lord is, blessed is the
manne that trusteth in hym. O feare the lord, ye
that be his sanctes for they that feare hym, lacke
nothinge.

What man is he that lusteth to lyue, and wold
sainele good dayes? Keep thy tongue from euill,
and thy lippes, that they speake no guile. & shewe
euill and do good, like peace and ensue it.

The eyes of the lord are ouer the ryghteous,
and his cares are open vnto theyr prayers. The
countenance of the lord is agaynst them that
do euill, to rote out the remembraunce of them
from the earth. The ryghteous crye, & the lord
heareth them, & deliuereth them out of all theyr
troubles.

The Psalmes

troubles. The lord is my vnto then, that are of a contrite herte, and wyl saue suche as he of an humble sprete. Greate are the troubles of the righteous, but the lord deliuereth him out of al. He brepeth all his bones, so that not one of them is broken.

The. xxxv. Chapter.

I putte on sacke clothe, and humbled my soule with fasting: and my prayer shal retourne to my owne bosome.

The. xxxvii. Chapter.

Wicked doers shalbe rote oute, and they that patiently abyde the lord, these shal inherite the lande. Yet a lytle whyle, and the vngodly shalbe cleane gone, thou shalte loke after his place: and he shalbe away. But the meke spirited shal possesse the earth, and shalbe refreshed in the multitude of peace.

A small thing that the righteous hath, is better then great rychesse of the vngodly.

I haue bene yonge, and nowe am olde, and yet saw I neuer the righteous forsake, nor his seche beggyng theyr bread.

The mouth of the righteous is excelled in wysdome, and his tounge wylbe talkyng of iudgement.

I my selfe haue sene the vngodly in greafe power, and sturpyng like a grene baptree: I went by, and lo, he was gone, I soughte hym, but his place could no where be found.

The. xxxviii. Chapter.

There is no helth in my fleshe. And there is no whole part in my bodye.

The. xxxix. Chapter.

Verely every man lyuynge is altogether vanyttee, for man walketh in a vayne shadow, and

and disquieteth him selfe in bayn, he heapech by
richest, and cannot tell who shal gather them.

The. xii. Chapter.

Blessed is he that considereth the poore, and
ready, the lord shal deliuer him in the time
of trouble.

The. xliii. Chapter

Will not trust in my bow it is not my sword
that shal helpe me, but it is thou that sauest
vs fro our enemies, and puttest them to confusion
that hate vs.

For thy sake also are we killed all the day long,
and are contēted as shepe appointed to be slain.

The. xlv. Chapter

Thou hast loued righteousness, and hated in-
quity, wherfore god, eue thy god, hath en-
uoynted the with the oyle of gladnesse aboue thy
felowes.

The. xlii. Chapter

The wyse men dye and peryshe together as
well as the ignoraunt and foolz, and les-
se theyz riches for other.

Be not thou affrayed though one be made rich
or yf the glozpe of hys house be increased, for he
shal carpe nothynge awaye wyth hym, when he
dyeth, neyther shal hys pompe folowe him.

The. l. Chapter.

Our God shal come, & shal not kepe silence,
there shal go before him a consumynge fyre,
and a myghtye tempeste shal be stered by rounde
aboute hym, he shal call the heauen from aboue,
and the earth that he may iudge his people.

Offer vnto god thankesgeuing, and paye thy
bowes vnto the most hiest.

But vnto the vngodly sayde god, why doest
thou preach my lawes, and takest my cōuenant

G. ii.

in

The Psalms
in the mouth?

The. li. Chapter.

The sacrifice of god, is a troubled spete, a broken and a contrite hert, o god, halt thou not despyte.

Behold, I was shapen in wickednes, and in synne hath my mother conceived me.

The. lii. Chapter.

The righteous also shal se this, & feare, and shal laugh hym to scoone. Lo, this is the man that toke not God for hym strength, but trusted vnto the multitude of his ryches, & strengthened him selfe in his wickednes.

The. lii. Chapter.

He layd his handes vpon such as be at peace with him, and he brake his couenaunt. The wordes of his mouth were softer then butter, hauing war in his hart, his wordes were smother then oyle, and yet be they very sweardes.

The. liiii. Chapter.

The righteous shall reioyse whē he seeth the vengauce, he shal washe his footestepes in the blood of the vngodly.

The. lxi. Chapter.

If riches increase, set not your hart vps the. Thou rewardest euery man according to his worke.

The. lxi. Chapter.

I wyl go into thy house with bzent offerings and wyl paye the my vowes which I promysed wyth my lyps and speake wyth my mouth whan I was in trouble.

The. lxi. Chapter.

Iwepte and chastened my selfe wyth fastynge, and that was turned to my reproche; I am on

on a sackcloth also, and they iested vpon me. They that sytte in the gate, speake agaynst me, and the ydolkardes made songes vpon me.

The. lxxi. Chapter.

O What great troubles and aduersities hast thou shewed me? and yet biddest thou turne and refrethe me: yea, and broughtest me from the depe of the earth agayne. Thou hast brought me to great honour, and comforted me on euery syde.

The. lxxii. Chapter.

Promise vnto the lord your god, and kepe it.

The. lxxiii. Chapter.

Remember not oure olde synnes, but haue mercie vpon vs, and that soune, for we are come to great misery.

The. lxxiiii. Chapter.

Thou feedest them with the breade of teares, and geuest them plenteousnesse of teares to drynke.

The. lxxv. Chapter.

My people wolde not heare my voyce, and Isracc wolde not obey me. So I gaue them vp vnto theyr owne hartes lust, and lette them folow theyr owne ymagynacions.

The. lxxvi. Chapter.

I had rather be a dooze keper in the house of my god, then to dwel in the tentes of vngodlynesse.

The. lxxvii. Chapter.

But yf hys chyldren forsake my lawe and walke not in my iudgementes, yf they breke my statutes, and kepe not my commaundements I wyl viset theyr offences with the rod, and their synnes with chourges.

What man is he that lyueth, and shall not see death?

The. xc. Chapter.

G. iiii.

The Psalmes

A Thousande yere in thy syghte, are but as
yesterdaye.

The daies of our age are thye score yeres, & then
and though we men be so stronge that they come to
fourscore yeres, yet is theyr strength then by
laboure and sorow, so soone passeth its way, and
we are gone.

The .xci. Chapter

He shall geue bys angels charge ouer thee,
to kepe the in al thy wayes. They shall beate
the in theyr handes, that thou hurt not thy foot
agaynst a stone.

The .xcii. Chapter

When the vngodlye are grene as the grasse,
and when all the woordes of wickednesse
do floreye, then shall they be destroyed for euer.

The .xciii. Chapter.

Blessed is the manne whom thou chastenest
O lord.

The .xciii. Chapter.

And here shall go a fyre before hym, & burne
his enemyes on euery syde.

O ye. O loue the lord, so that ye haue
the thinge which is euill. The lord preserveth
the soules of his sayntes, he shall deliuer them,
from the hande of the vngodly.

The .c. Chapter

Who so pryncely slaundereth his neigh-
bour, him wyl I destroye.

There shall no disceatful person
dwel in my house, he that telleth lies, shall not en-
ter in my syght.

The .c. Chapter

I haue eaten ashes as it were breade, & myn-
led my dryncke with wepyng.

My dayes are gone lyke a shadowe, and I am
withered lyke grasse.

Thou lord, in the begynnyng haste layde the
foundation of the earth, and the heavens are the
worke of thy handes, they shal perishe, but thou
shalte endure: they all shal waxe olde, as both a
garment, and as a vesture shalte thou chaunge
them, and they shal be chaunged. But thou arte
the same, and thy yeres shal not fayle.

The. lxxi. Chapter

O mercifull goodnesse of the Lord, endu-
reth for ever and ever, upō them that feare
him, & his righteousnes upon childers children.

The. lxxii. Chapter

He bynkeheth forth grasse for the cattell, and
grynne herbe for the service of manne, that
he maye bynge foode out of the earth, and wyne
that maketh gladd the herte of man, and oyle to
make him a chereful countenaunce, and breade to
stronge mans herte.
Man goeth forth to his worke, and to hys la-
boure untill the euenyng.

The. lxxiii. Chapter

Doe not mys annoynted, and do my pro-
phetes no harme.

The. lxxiv. Chapter

Blessed are they that alway kepe iudgement
and do righteousnesse.

The. lxxv. Chapter

His delite was in cursyng, and it shal hap-
pen vnto hym he shal not blesynge, there-
fore shal it be farre from hym.

His knees are weake thow fastyng, my flesh
is dried up for want of fatnesse.

The. lxxvi. Chapter

G. lll.

The

The woorkes of his handes are verie and
iudgement, all hys commaundementes are
true.

The feare of the lord is the beginning of wis-
dome, a good vnderstandynge haue all they that
do thereafter.

The. cxlii. Chapter.

A good manne is merciful and leneth, and wyl-
l guyde his wordes with discrecion.

He hath spared abode, and geuen to the poore
and his righteousnesse remaineth for euer, hys
horne shalbe exalted with honoure.

The. cxlii. Chapter.

He taketh vp the simple oute of the dust, and
lifteth the poore out of the myre: that he
maye set hym in the prynces, euen with the prin-
ces of his people.

The. cxlii. Chapter.

It is better to trust in the Lorde, then to put
any confidence in man. It is better to trust
in the Lorde, then to put any confidence in
prynces

The. cxlii. Chapter.

Blessed are those that be vndefyled in the
Lorde, and walke in the waye of the Lorde.

Blessed are they that hepe his testimonies, & seke
him with there hole herte. For they which do no
wyckednesse, walke in hys wayes.

It is good for me, that I haue bene in trouble
that I maye learne thy statutes. The lawe of thy
mouthe is dearer vnto me, then thousandes of
golde and syluer.

O howe sweete are thy wordes vnto my throte
yea, swetter then honey vnto my mouth.

They

Thy worde is a tenderne vnder my fete, and a
 ppebuts my sches. My soule is alway in my hande.

When thy wordes goeth forth it geneth lyght
 and vnderstandyn geuen in the temple.

What reward shalbe geuen vnto the thou
 false tong? thou mighte as thy arrows
 with hoots bane thy foes.

They that sow in teares shal reape in ioye: he
 that now goeth in his way weeping and beareth
 forth good seede. His buittles come agayne with
 ioye and bringe his sheues with hym.

Except the Lord haile the hyose, they la-
 boure in vaine: that buyle it. Except the
 Lord kepe the city, the watchman waketh
 but in vaine.

Thoughe the lorde be hye, yet hathe he res-
 pect vnto the lowly: as for the poude he
 beholdeth hym a farre off.

Whether shall I go thyn from the syete: or
 whether shall I go then from thy presence,
 yf I clyme vp into heauen thou arte there, yf I
 go downe into helth thou arte there also. I take
 the wynges of the adouynyng and remaine in the
 uttermoste partes of the sea, even thar also shal
 thy hand leade me, thy right hand shal hold me.

Assau full of moynes shal not prosper vpon
 the earth.

Set aduente the lorde, before my mouth, and
 kepe the doore of my lyppen.

The

The. xlii. Chapter

I Cried vnto the O lord, and said: thou art
my hope, & my port in the lande of storme.

The. xlii. Chapter

E A ter hor into iudgement with thy seruante
for in thy sighte shall no manne lyunge be
iustified.

The. xlii. Chapter

The lordes mercie is ouer all his woekes.

The lordes hye vnto all them that call vpon
him, yea all suche as call vpon him faithfully.

The. xlii. Chapter

O Put not your truste in princes, nor in any
chylde of man, for there is no helpe in them.

The. xlii. Chapter

He hath no pleasure in the strengthe of an
horne, neither delieth he in manye maner log-
ges, but the lordes delieth is in them that feare
him, and put theyr truste in his mercie.

The Proverbes the fyrst

Chapter.



The feare of god is the beginning
of wysdomie, but folles despise
wisdomie and instruction.
My sonne, chuse not entre-
pence, nor entrepence, and
saye come with vs.

In boync is the net layed
forth before the vordes eyes.

I haue called, and ye refused it, I haue stre-
ched out my hande, and no man regarded it, but
all my witnesses haue ye despised, and set my cor-
rections at naught.

The

The. ii. Chapter.

Walk thou in the way of such as be virtuous, & kepe the pathes of the righteous.

The. iii. Chapter.

Let mercye and faythfulnes neuer go from thee, hynde them about thy necke and wyele them in the tables of thy hart: so shalte thou fynde fauour and good vnderstandynge in the sight of god and men.

Be not wise in thine owne conceyte.

Whome the lord loueth, hym he chasteneth, and yet deliuereth in hym, euen as a father in his owne sonne.

All the thynges that thou canst desyre are not to be compared vnto wysedome.

Withholde we no good thyng from them that haue nede, so long as thyn hand is able to do it. Saye not vnto thy neyghbour, go thy way, and come agayne, to morowe wyll I geue thee, wher as thou hast nowe to geue hym.

The. liii. Chapter.

The chiefe poynt of wysedome is, that thou be wyslynge to obteyne wysedome, and befor all thy goodes to get the vnderstanding.

Take faste holde of doctrine, and let her not go, kepe her, for she is thy lyfe.

Put awaye from the frowarde mouthe, and let the lippes of flaunder be far from the.

The. v. Chapter.

The lippes of an harlot are a droppynge harny combe, and her throte is more glistering then Oyle. But at the last she is as bitter as wormewood, her tonge as sharpe as a two edged swerde.

The. vi. Chapter.

O to the Emmet thou sluggard, consider her way, & learne to be wise. She hath no gold nor silver, nor ruler, yet in the sommer she provideth her meate, and gathereth her foode together in the harvest.

These sixe thynges doth the lord hate, and the seventh he utterly abhorreth. A proud look, A lyenge tongue, handes that shedde innocent bloude, an heart that goeth aboute with wickde ymaginacions, feete that be swift in running to do mischief. A false wytnes that bryngeth up lies.

And such are as soweth discord among brethren. An harlot will make a manne to begge by breade.

May a man take fyre in his bosome, and his clothes not be brynte? Or can one go upon hoot soales, and his feete not be hurte? Even so, who cometh into his neighbours wyfe, and toucheth her, cannot be unpunished.

The viii. Chapter.

They that seke me early, shall fynde me.

The ix. Chapter.

Reproue not a scorner, least he owe the euill will; but rebuke a wise manne, and he will loue thee.

Stolen waters are swete, and the bread that is secretly eaten hath a good taste.

The x. Chapter.

A wise sonne maketh a glad father, but an vndiscrete sonne is an heuines vnto his mother. Treasures that are wylfully gotten, profite nothing, but righteousnes defineth frō death. A wise man will receyue warnyng. Lone couereth the multitude of synes.

He that refuseth to be reformed, desceyueth hym

him selfe.

Where muche babling is, there must nedes be offence, and he that refraineth his tpyng is wyse. An innocent tonge is a noble treasure.

As vinegar is to the teth, and as smoke is vn to the eyes, euen so is a flouggish person to them that sanderh him foorth.

The. xi. Chapter.

Where no good counsaile is, there the people decaye, but where as many are that can geue counsaile, there is wealth.

He that is surety for a straunger hurteth hym selfe, and he that medleth not with suretys shyppe is sure.

A fawpe woman wythout discrete maners, is lyke a rynge of golde in a swynes snoute.

Some man geueth out his goddes, and is the rycher, but the nygarde hauing ynough wyll depart from nothinge, and yet is euer in pouertie. He that is lyberall in geuyng shall haue plenty.

Whoso hoordeth vp his corne, shall be cursed amonge the people, but blessing shall lyght vpon his head that geueth foode.

The. xii. Chapter.

Whoso loueth wysdom wyll be content to be reformed: but he that hateth to be reproued is a foole.

Euery man shall enioye good, accordyng to the fruit of his mouth, and after the worches of his handes shall he be rewarded.

The. xiii. Chapter.

He that kepeth his mouth, kepeth his lyfe, but whoso openeth his lipps to euyl, destroyeth him selfe.

Some menne are riche, though they haue nothyng,

The Proverbs.

thing, againe, some men are poore hauing great riches.

Blaynely gotten goddes are some spent, but they that be gathered together with the haunde shal encrease.

He that thinketh to come to be reformed cometh to pouertie, and shame: but who so regardeth correction, shal come to honour.

He that spareth the rodde, hateth his sonne, but whoso loued him, chasteneth him betymes.

The. xiiii. Chapter.

He that thou medle not with a foole, in whom thou perceyuest to be no knowledge.

There is away which some men thinke to be right, but the ende therof leadeth vnto death.

The poore is hated euen of his owne neighbours, but the rich hath many frendes.

The encrease and prosperitie of the conuincis is the kynges honour, but the decaye of the people, is the confussion of the pryncce.

A merry hart is the lyfe of the body, but rancoure consumeth away the bones.

He that doth a poore man wrong blasphemeth his maker, but whoso that hath pittie of the poore doth honour vnto God.

The. xv. Chapter.

A soft answer putteth downe displeasure, but froward words prouoke vnto anger. A merry hart maketh a cheereful countenance, but an heuy harte compelleth a man to sryght.

Better is a lytle with the feare of the Lorde, then great treasure with sorowe.

Better is a maffe of pottage with loue, then a fat Ox with euyl wyll.

Who

Who so hateth rewardes shall lync.

The. xvi. Chapter.

Better it is to haue a litle thyng with ryghte
treouynesse, then greate rentes wrongfullye
gotten.

It is a great abhominacion when kynges are
wycked, for a kynges seate shoulde be holden vp
with righteounesse.

The kynges dyspleasure is a messenger of
death, but the therewithal countenance of a kyng
is lyfe, and his long fauoure is as the enemyng
dew.

He that is a blabe of his tongue, maketh dys-
uision among prynces.

The. xviij. Chapter.

Who so laugheth the poore to scorne, blas-
phemeth his maker, and he that is glad of a
nother mans hurt, shal not be unpunished.

One reproueth onelpe doeth more good to hym
that hath vnderstandyng, then a. C. steppes to a
foole.

Whoso euer rewardeth enel for good, the plague
shal not depart from his house.

He is a frende that alwaye loueth, and in ad-
uersitie a man shal knowe who is his brother.

Whoso promyseth by the hande, and is swerte
for his neyghboare, he is a foole.

The. xix. Chapter.

The wordes of a slaundere are verye
woundes, and go thorow vnto the
innermost partes of the body.

The name of the lord is a stronge castell, the
ryghteous flyeth vnto it, and is in sauegarde.

He that geueth sentence in a matter befoze he
heare it, is a foole, & worthy to be confounded.

Liberalitie

Liberalitie bringeth a man to honour, and
worshippe, and setteth hym amonge great men.
Deceit and lyfe are in the instruments of the
tongue, and they that loue it, shal enjoy the fruite
therof.

Whoso findeth a good wyfe, findeth a good
thyng, and receyue a wholsome benefite of the
Lorde. The. xix. Chapter.

Riche maketh many frendes, but the poore
is forsaken of his neighbour.
A wyse man can put of displeasure, and
it is honour to let some tauntes passe.

A bawling wyfe is lyke the toppe of an house
where thow it is euer dropping.

A discrete woman is the gifte of god.

The. xx. Chapter.

Wine maketh a man to be lecherfull, and
strong drynke causeth a man to be ynquiet
whoso belyteth therin shall neuer be wyse.

The kyng ought to be feared as the roaring
of a lyon, whoso prouoketh hym vnto anger, of-
fendeth agaynst his owne soule.

A slothful body wyl not go to plow for cold
of the wynter, therfore shall he go a beggyn in
sommer, & haue nothyng.

Daunce there be that wolde be called good
doers, but where shall one fynde a true faythful
manne?

Who can say my heart is cleane, I an innocent
from synne?

Delite not in slepe, leaste thou come to poore
uertue.

Take his garment that is surety for a straun-
ger, and take a pledge of him for the vnknewen
mannes sake.

To him that custometh flattereng lypes, toyne
not thy selfe

Whoso curseth his father and mother, his light
shalbe put out in the middest of darkenesse.

The heritage that cometh to hastily at the
first, shal not be praysed at the ende.

It is a snare for a man to deuoure that whych
is holy, & after the vowe to turne to thyne owne
use the thyng thou hast vowed.

Mercye and faythfulnes preserue the kynge,
and with louing kyndnes his seate is holden.

The. xxi. Chapter.

The Kynge's hart is in the hande of the lord,
lyke as are the ryuers of water: He maye
turne it whither soeuer he wyl.

To do righteousnes and iudgemente is more
acceptabill to the lord, then sacrificy.

Whoso stoppeth his eares at the cryng of the
poore, he shal crye hymselfe and not be hearde.

He that hath pleasure in bankettes, shalbe a
poore man.

Whoso deliteth in wyne & delicates, shal not
be ryche.

It is better to dwell in the wyldefnesse, then
wyth a chydying and angry woman.

Whoso kepeth his mouthe and his tongue,
the same kepeth hys soule from troubles.

The horse is prepared agaynst the daye of
battale, but the lord geieth victory.

The. xxii. Chapter.

The ende of lowlynesse and the feare of god,
is riches, honoure, prosperitie and healthe.

Teache a chylde in his youthe what way he
shoulde go, for he shal not leaue it when he is
olde.

The Proverbs.

Whoso doeth a pooreman wronge to increase
hys owne ryches, and geueth vnto the ryche
to please hym, at the laste cometh to pouertye
hym selfe.

The.xxiij. Chapter.

Take not ouer great trauaile and labour
to be riche, beware of suche purpose.

Why wilt thou sette thynne eye vpon the thinge,
whiche sodaynely vanissheth awaye: for ryches
make them selues wynges, and take theyr flight
lyke an Eagle into the ayre.

Kepe no companie wth wyne bybbers and
ryotous eaters of fleshe, for suche as be droun-
hardes and ryotus shall come to pouertye, and
he that is geuen to muche slepe, shall go wth a
ragged coate.

Who hath woo? who hath sorowe, who hath
strife, who hath braulinge? and who hath woundes
wythout a cause? or who hath redde eyes? e-
uen they that be cuer at the wyne, and seeke ex-
cess. Loke not thou vpon the wyne, howe redde
it is, and what a coloure it geueth the glasse, it
goeth downe softely, but at the last it byteth like
a serpent, and styngeth as an adder.

My soune thou eatest hony and the swete ho-
nye combe, because it is good and swete in thy
mouth: euen so shall knowledge of wysedome be
vnto thy soule, as sone as thou hast gotten it.

A iuste man falleth seuen tymes and ryseth
vp agayne: but the vngodly fall into wickednes.

Reioyse not thou at the fall of thynne enemye,
and let not thine hearte be gladd when he stom-
bleth, lest the Lorde (when he seeth it) be angry
and turne his wrath from hym vnto the.

The.xxv. Chapter.

Put

Do not forth thy selfe in the presence of the kynge, and presse not into the places of great men: Better it is that it be sayde vnto the, come vp hether, then thou to be put lower in the presence of the prince whome thou seest wpyth thyn eyes.

Wythdrawe thy foote from thy neighbours house, lest he bewere of the, and so abhorre the.

If thyn enemy hunger, fede hym, yf he thyrst geue hym drynke, for so shal he thou heape coales of fyre vpon his heade, and the lord shal rewarde the.

Lyke as it is not good to eate to much honny, euen so he that wyll scatche out hye thynges, it shalbe to heuy for hym.

The. xvi. Chapter.

Geue not the foole an aunswere after his foolishnes, leaste thou become lyke vnto hym, but make the foole an answere to his foolishnes, lest he be wyse in his owne conceyte.

The. xvii. Chapter.

Let a nother man praysse thee, and not thynne lowne mouth, yea, other mennes lyppes, and not thynne.

An open rebuke is better then a secreete loue.

Better is a frende at hande, then a brother farre of.

The. xviii. Chapter.

He that by vsury and vniuste gaynes gathereth ryches, he shal lape them in floze for a man that wyll pittie the poore.

He that turneth away his eare from hearing the lawe, his prayer shalbe abhominable.

He that hydeth his synnes, & all not pryncer but whoso knowlegeth them and forsaketh them

¶.ii. shall

The Prouerbes.

Shall haue mercy.

Lyke as a roarynge Lyon, and an hungrye beare, euen so is an vngodly prince ouer þe poore people.

Where the prince is without vnderstanding there is great oppression and wronge. but yf he be suche a one as hateth conetousnesse, he shall longe raygne.

He that maketh to muche haste to be ryche, shall not be vngilty.

He that geueth vnto the poore, shall not lacke but he that turneth away his eyes from such as be in necessitie, shall suffer great pouerty himself.

The. xxi. Chapter.

Wyth true iudgement the kynge setteth vp the land, but yf he be a mā that oppzesseth the people with gatherynge, he turneth it vpside downe.

When the vngodly come vp, wyckednes encreaseth, but the ryghteous shall se theyr fall.

When the worde of god is not preached, the people perishe.

He that delicately byryngeth vp his seruante fro a chylde, shall make hym his mayster at length.

The. xxx. Chapter.

All the wordes of god be pure and cleane.

But thou nothyng vnto hym wordes, leaste he reprove thee, and thou be founde a lyar,

Remoue fro me vanitie and lyes, geue me neyther pouertie, nor ryches, onely graunte me a necessarye lyuynge, lest yf I be full, I deuyne the, and saye, who is the Lorde. And leaste I beynge constrained thowowe pouertie fall vnto stelynge and take the name of my Lorde god in vayne.

There be thre thynges that are neuer satisfyed

fyed, yea foure thynges sayeth neuer whoo. The graue, a womans wombe closed, and the earth hath neuer water inough. As for fire it saith neuer whoo.

There be thzee thynges to hye for me, and as for the fourth that passeth my knowledge.

The waye of an Egle in the ayer, the waye of a serpent ouer a stone, the way of a thyppe in the sea, and the waye of a man wyth a yong woman.

Thowowe thze thynges the earth is disqurested, and the fourth maye it not beare. Thowowe a seruaunt that beareth rule. Thowowe a foole that hath to much bread. Thowow a wyfe worthy hatred when she is marped. And thowowe an handmayden, that is heyre to her maystres.

The. xxxi. Chapter

O my beloued sonne, geue not ouer thy strength and wayes vnto women, whiche are the destruction euen of kynges. O lamuel, it is not for kynges, it is not (I say) for kynges to drinke wyne, nor princes stronge drynke (for there is no secreete wher dronkenness rayneth,) lest they beyng dronke forgette the lawe, and peruerthe the iudgemente of all pooze meannes chylzen. Geue stronge drynke vnto suche as are condemned to death, & wyne vnto those that mourne that they maye drynke it, and forget their misery and aduersitie as for fauoure, it is discretfull, and beautie is a vayne thyng,

h. lxx.

The

The booke of the preacher the fyrst Chapter.



A floudes runne into the sea, & yet is the sea it selfe not fylled; for loke vnto what place þe waters runne, thense then come the floues agayne. All thynges are so harde to be knowne, that no man can expresse them.

There is no newe thyng vnder the sunne.

Where muche wysdome is, there is also great trauayle and disquietnes, and þe more knowlege a man hath, the more is his care.

The.ii. Chapter.

The wise mannedyeeth as well as the foole.

What gathereth a manne of all the labour and trauayle of his mynde that he taketh vnder the sunne, but heuynesse and sorow, and disquietnesse all the dayes of hys lyfe?

The.iii. Chapter.

SO I perceyued that there is nothyng better for a manne, then to be merie, and to do well as long as he lyueth.

The.iiii. Chapter.

Iudged those that are deade more happye then those that be a liue, yea him that is yet vnborne to be better at ease then they bothe, because he seeth not the miserable workes that are done vnder the sunne.

Who is hym that is a lone, for yf he fall he hath not another to helpe hym vp.

The.v. Chapter.

If þe make a bowe vnto god, be not slacke to performe it. As for folke vowes he hathe

no pleasure in them. Yf thou promyse any thing paye it, for better it is that thou make no bowe, then that thou shuldest promise and not paye.

He that loueth money wyl neuer be satisfied with money: And who so delicteth in ryches, shall haue no profite therof.

Like as he came naked out of his mothers wombe so goeth he thither agayne, and carieth nothing away with hym of all his labour.

The. vii. Chapter

A Good name is more worthe, then precious oymntment.

It is better to go into an house of mournyng, then into an hanchettyng house.

Better it is to consydre the ende of a thinge, then the begynnyng.

Use well the tyme of prosperyte, and remember the tyme of mysfortune.

Be thou neither to righteous, nor ouer wyse that thou perishe not, be neyther to vnrightheous also nor to foolish least thou dye before thy time

There is not one iust vpon earthe that doeth good and synneth not.

The. viii. Chapter.

Because that euill workes are not hastelye punyshed, the hearte of manne gyueth hym selfe to wyckednesse.

The. ix. Chapter.

They that be lyuynge, knowe that they shall dye, but they that be dead, know nothyng: neyther deserue they any more. For theyr memorial is forgotten, so that they be neither loved, hated, nor enuyed: neyther haue they any more part in the worlde in all that is done vnder the sunne

Whatsoeuer thou take in hand to do, that do

The booke

with all thy power. For in þe graue þe thou goest vnto, there is neyther woꝝke, counsaile, knowlledge, noꝝ wysdome.

For a man knoweth not his tyme, but like as the fische are taken with the angle, and as the byꝝdes are caught with the snare, euē so are mē taken in the perillous tyme, when it cometh suddenly vpon them.

The .x. Chapter.

A Babler of his tongue is no better thē a serpent that styrgeth without hyꝝyng.

Woo be vnto thee, o thou lande, whose king is but a child, and whose pꝛynces are early at theyꝝ bankettes. But well is thee o thou lande, whose kyng is come of nobles, and whose pꝛynces cate in due season, For necessitie, and not for lust.

Wythe the king no euil in thy thoughte, and speake no hurte of the rīche in thy pryuey chambꝛe, for a byꝝde of the apꝛe shal betray thy voyce, & with her fethers shal she bewraye thy woꝝdes.

The .xi. Chapter.

When the tree falleth, whether it be toward the South oꝝ North in what place so euer it fall there it lyeth.

The booke of wysdome the fyrste Chapter.



Wysdome shal not enter into a frowarde soule, noꝝ dwel in the body that is subdued vnto synne.

The mouthe that speaketh lyes, nayeth the soule.

The

The. ii. Chapter.

Thorowe enuy of the deuyl came death into the worlde.

The. iii. Chapter.

Olorious is the fruite of good labour, and y^e roote of wysdome shall neuer fade away.

The. iiii. Chapter.

Age is an honourable thyng, neuerthelesse it standeth not onely in the length of tyme, nor in the multytude of yeares, but mans wysdome is the graye heare, and an vndispyled lyfe is the olde age.

The. v. Chapter.

The righteous shall lyue for euermore, they^r rewarde also is wyth the lord, and they^r remembraunce with the hyghest.

The. vi. Chapter.

Mercy is graunted vnto the simple, but they that be in auctoritie shall be sore punyshed.

The keepyng of the lawe is perfection, and an vncorrupt life, maketh a mā familiar with god.

The multytude of the wyse, is the welfare of the worlde, and a wyse king is the vpholdyng of the people.

The. vii. Chapter.

Wyse dōme is the byeth of the power of god, and a pure cleane expresseynge of the cleare, nesse of almyghty god.

God loueth no man, but hym in whome wysdome dwelleth.

The. ix. Chapter.

Mortal and corruptible bodye is heauy to the soule, and the earthlye manssion kepeth downe that vnderstandyng that museth vpon many thynges.

The. xi. Chapter.

The wherewithall a manne synneth, by the same also shall he be punyshed.

Thou hast ordered al thynges in measure numbre

The booke of Iesus

bye and weyghte.

The. xii. Chapter.

Where as thou doest but chaste vs, thou pur-
nyshest our enemies dyuers wayes, to the
intent that when we punyche we shuld remēber
thy goodnes, & when we our selues are punished
to put our trust in thy mercye.

The. xiii. Chapter.

By the greatnesse and bewte of the creature,
the maker therof maye plainly be knowen.

The. xiiii. Chapter.

Cursed is the ydell that is made wyth handes
yea both it, and he that made it.

The. xvi. Chapter.

It was nether herbe nor plaster that restored
them to health, but thy worde o Lorde, whych
healeth all thynges. It is thou o Lorde, that hast
power of lyfe and deth, thou ledest unto dethes
doxe, and bringest by agayne.

The. xvii. Chapter.

It is an heauy thyng, when a mannes owne
conscience beareth recorde of hys wycke dnes,
and condemneth him. And whyc? a vexed and a
wounded conscience, taketh euer cruell thynges
in hande.

The booke of Iesus the sonne of Spracke the fyrst Chap.



The feare of the Lorde is the rote
of wisdom, & his braunches are
longe lyfe.

The. ii. Chapter.

Ike as Golde and Siluer
are tryed in the fire, euen
so are acceptable mē in the furnace of aduersity.

Wetter

Better it is for vs to fall into the handes of the lord, the into the handes of men: for his mercy is as great as hymselfe.

The. lxxi. Chapter.

Honoure thy father in dede, in worde, and in all patience, that thou mayest haue goddes blessing and hys blessing shal abyde wyth the at the last.

The greater thou art, the more humble thy selfe in all thynges: and thou shalt fynd fauoure in the syghte of god.

Seeke not oute the thynges that are aboute thy capacity, and searche not the ground of such thynges as are so mightie for the, but loke what god hath commaunded the, thynke vpon that all way, and be not curious in many of his workes. For it is not needfull for thee to see wyth thyn eyes the thynges that are secrete. Make not þ to muche searche in superfluous thynges, and be not curious in many of his workes, for manye thynges are shewed vnto thee alreadye, whych be aboute the capacite of men. The medlyng wyth such hath begyled many a mā, and tangled their wittes in vanitte. Nowe, he that loueth perell shal perper the therein.

God hath respecte vnto hym that is thankful he thynketh vpon hym, agaynst the tyme to come so that when he falleth, he shall fynde a stronge holde.

The. lxxii. Chapter.

Not thoue eyes asyde from the pooze for any euell wyll, that thou geue hym none occasion to speake euil by the. For yf he complains of the, in the bytternesse of his soule, hys prayer shalbe heard, euen he that made hym shal heare hym.

The booke of Iesus

My sonne, make much of tyme, eschewe the thyng that is euell, and for thy lyfe shame not to saye the truth. For there is a shame that byngeth synne, and there is a shame that byngeth worchippe and fauour.

Be not hasty in thy tounge, neyther slacke and negligent in thy workes.

Let not thyne hande be stretched out to receyue, and shut whan thou shuldest geue.

The. v. Chapter.

BEcause thy sonne is geuen the, be not therefore wythout feare neyther heape one synne vpon another: And saye not truche, the mercye of the lord is great, he shall forgeue me my synnes, be they neuer so many. For like as he is merciful so goeth wraath fro him also, and his indignaci cometh downe vpon synners.

Make no tarping to turne vnto the Lord, and put not of from day to daye, for sodenly shall his wraathe come, and in the tyme of vengeance he shall destroye thee.

Be swyfte to heare, but slowe and pacient in geuyng answer.

The. vi. Chapter.

Holde frendshyppe wyth many, neuertheless haue but onne counceller of a thousand.

Yf thou gettest a frende proue him first, and be not hasty to geue hym credence. For some man is a frende but for a tyme, and wyl not abyde in the day of trouble. And there is some frende that turneth to enemye, and taketh part against the, and yf he knowe any hurte by thee, he telleth it out. Agayne some frende is but a companion at the table, and in the daye of neede he continueth not. But a sure frende wyl be vnto thee, euen

as thy owne selfe, and deale faythfully with thy
householde folke. . Yf thou suffre trouble and
aduersitie he is with the, and hydeth not hym
selfe from the. A faythfull frende is a stronge de-
fence, who so fyndeth suche a one, fyndeth a trea-
sure. A faithfull frende hath no peare, the wey-
ghte of gold and siluer is not to be compared to
the goodnes of hys fayth. A faythfull frende is a
medicine of life, and they that feare the Lord shal
fynde hym.

The. vii. Chapter.

Bynd not. ii. synnes together, for in one sinne
thalt thou not be vnpunished.

Use not to make any maner of lye, for the cus-
tomes therof are not good.

Geue not ouer thy frende for any good, nor thy
faythfull brother for the best golde.

Love a discrete seruaunt as thine owne sole,
defraud him not of his libertie, nether leaue hym
a poore man.

If thou haue daughters, kepe their bodies, and
shewe not thy face cherfull toward them. Mary
thy daughter, & so thalt thou perfoyme a weygh-
ty matter, but giue her to a manne of vnderstan-
dyng.

Feare the Lorde with all thy Soule, and ho-
noure his priestes, giue them their porcion of the
firste frutes, and encrease of the earth, like as it
is commaunded the. &c.

Be liberall vnto al men liuing. yet let not, but
do good, euen vnto them that are dead.

The. viii. Chapter.

Gold and siluer hath vndone many a man, e-
uen the hertes of kynges hath it made to fal-
leude not vnto him that is mightier then thy
selfe,

The booke of Iesus.

Selfe, yf thou lendest hym, counte it but lost.

Be not suerly aboue thy power, if thou be, then thinke surely to pay it. The. ix. Chapter.

Turne away thy face fro a beutiful womn, and loke not vpo the fairenes of her. For any a manne hathe peeryed thorowe the beauty women. For thorowe it the desyre is kyndled as it were a fyre.

For sake not an olde frende, for the newe shal not be lyke hym. A newe frende is newe wyne, let hym be olde, and thou shalte dryncke hym wyth pleasure.

Let all thy talkyng be in the commaundementes of the hyst.

The. x. Chapter.

As the iudge of the people is hym selfe, euen so are his officers: and loke what maner of manne the ruler of the cite is, such are they that dwell wythin also.

Remember no wrong of thy neyghboure?

Why art thou proude, o thou eatth and ashes?

There is nothyn worse then a couetous man there is not a moze wicked thing the to loue money, and whye? such one hath his soule to sell, yet is he but fylthy dounge while he lyueth.

The begynnyng of mans pryde, is to fal away from God: and whye? his herte is gone from his maker: for pryde is the orygynall of al synne.

The. xi. Chapter.

Oue no sentence, befoze thou hast heard the cause, but firste let them tell out theyr tales.

When thou art in wellfare, forget not aduersity, and when it goeth not well wyth the, haue a good hope that it shal be better.

The. xii. Chapter.

If prosperitie a frende shall not be knowen,
and in aduersitie an enemye shall not be hyd,
for when a man is in wealthe, it greueth his ene-
mie, but in heuines & trouble, a man shall knowe
his frende. **The. xiii. Chapter.**

He taketh a burde vpo him, that accompanieth
amonge honourable mā thā him selfe, therfore
keepe no familiarite with one that is rycher then
thy selfe.

If thou be called of a myghey man, absent thy
selfe, so shal he cal the to him the more oft. Dease
not thou vnto hym, that thou be not shutte out,
but go not thou to farre of, least he forgette the:
withdawe not thy selfe from hys speech, but be-
true not his many wordes, for wyth much comu-
nicacion shall he tempte the, & with pryup moche
shal he question with the of thy secretes.

If a ryche man fall, his frendes set hym vp a
gayn: but whē the poze falleth, his acquaintaūces
forsake him. If a ryche man fall into an erreure,
he hath many helpers, he speaketh proude wor-
des, and yet men iustify him. But if a pooze man
go wronge: he is punyshed: yea though he speake
wisely, yet cā it haue no place. When the rich mā
speaketh, every man holdeth theyr tonges, & loke
what he sayth, they prayse it vnto y cloudes, but
yf the poze man speake: they save, what fellow is
this? and if he do amysse, they shal destroy hym.

The. xiiii. Chapter.

All fliche shall fade awaye lyke grasse, & lyke
a flourishing leafe in a grene tre, some grow,
some are caste downe, euen so is the generacion
of all fliche and bloude, one commeth to an ende,
an other is bozne.

The. xv. Chapter.

GDd

The booke of Iesus.

GOD made man from the beginning, and lest hym in the hande of his counsell.

God hath set water and fire before the, reache out thine hande vnto which thou wylte. Before man is lyfe and death, good and euil, loke what him liketh, shalbe geuen hym.

The.xvi. Chapter.

Etter it is for a mā to dye without chyldre then to leaue behynde him suche chyldren as are vngodlye.

God iudgeth a man accordyng to his workes

The.xviii. Chapter.

He that before thou speke, and go to phisike or euer thou be sicke, examine and iudge thy selfe before the iudgemente come, and so shalte thou fynde grace in the sight of god.

Before thou prayest, prepare thy soule, and be not as one that tempteth god.

Folow not thy lustes, but turne the from thine own wil: for if thou geuest thy soule her despyes, it shal make thine enemies to laughe & to scoorne.

The.xix. Chapter.

He that maketh not muche of small thynges, shall fall by lytle and lytle.

Wyne and women make wisse men rennagated and put men of vnderstanding to reprofe.

He that is hasty to geue credence, is lyghtly mynded and doeth agaynst hym selfe.

A man may be knowen by hys face, and one that hath vnderstandyng, maye be perceyued by the loke of hys countenance.

A mans garment, laughter, and goyng declarereth what he is.

The.xx. Chapter.

A Wyse man wyll holde his tongue, tyll he see oportunitie, but a wanton and vndyscreit body

by he shall regarde no tyme.
 ¶ There is better, then a man that is accustomed to lye.

¶ He that pleaseth great men, shall escape much euill.

¶ Rewards and byfres bynde the eyes of the wyse, and make hym dumme, that he cannot tell men theyr fautes.

¶ Wisedome that is hidde, and treasure that is hooded vp, what profite is in them both?

¶ The. xxi. Chapter.
 ¶ He talking of a foole is lyke an heauy burthen by the waye, but to heare a wyse man speake, it is a pleasure.

¶ A foole lyfeth vp his voyce with laughter, but a wyse man shall scarce laughe secretly.

¶ The harte of fooles is in theyr mouthes, but the mouth of the wyse is in theyr herte.

¶ The. xxi. Chapter.
 ¶ He but a lytle wepyng because of þe dead, for he is come to rest.

¶ Who shall set a watche before my mouth, and a sure seale vpon my lippes, that I fall not with thow, and that my tongue destroye me not.

¶ The. xxi. Chapter.
 ¶ Let not thy mouth be accustomed to swearyng, for in it there are many fallen.

¶ A man that vseth much swearyng, shall be filled with wickednes, and the plage shall neuer go from his house.

¶ The. xxi. Chapter.
 ¶ Thynges there are, that my spete saues.

¶ First, whiche be also allowed before God and men. The vnitie of brethren, the loue of neighbours, a manne & wyfe that agree wel together.

¶ Thre thynges there be whiche my soule hateth, and I utterly abhorre the lyfe of them.

A poore man that is yfoude. A ryche man that is a lyer, and an olde bodie that doteth, and is ynchaste.

All wickednesse is nothyng to the wickednesse of a woman.

There is no wrathe about the wrathe of a woman.

Of the woman came the beginning of synne, and thow we helpe we all are deade.

¶ The xxvi. Chapter.

There be thre thynges that my herte feareth, and my face is a fayne of the fourth. Treason in a cite, a seditions people, and noysome tongues, all these are heuier then death. But when one is gelous ouer his wyfe, it byngeth payne and sorowe vnto the harte.

The whoredome of a woman maye be knowen in the pride of her eyes, and eye liddes.

There be two thynges that greue my herte, and the thyrd is a displeasure come vpon me.

When an experte man of warre suffereth scantynesse and pouertye. When menne of vnderstandynge and wysedome are not sette by, and when one departeth from ryghteousnesse vnto synne.

There be two manner of thynges, which I thinke to be harde and parlous. A marchaunt that not lyghtly kepe hym from wynges, neyther a rauerner hymselfe from synne.

¶ The xxvii. Chapter.

Like as a naye in y wall sticheth faste betwixte two stones, euē so doth synne stiche betwixte the byer and the seller.

The tre of the field is knowen by his fruite, so is the thoughte of mans herte knowen by his wordes.

The. xxviii. Chapter.

The more wood there is, the more vehemente
is this fyre, and the mightier that men be,
the greater is the wrath, and the longer that the
fyrre endureth, the more it burneth.

Thou hedgest thy goodes with thornes, why
doest thou not rather make doozes and barres
for thy mouth? Thou wepest thy golde and syl-
uer why doest thou not wepe thy wordes vpon
the balauance?

The. xxix. Chapter.

Help the poore for the commaundementes sake,
and let him not go empye from thee, because
of his needfullie.

Laye by thy almisse in the hande of the poore,
and it shall kepe the from all euell.

Suretyshyppe hath destroyed many a riche
man.

Better it is to haue a poore luyng in a mans
owne house, the delicate fare amōg the straunge.

The. xxx. Chapter.

There is no rychesse aboue a sound body, &
no loye aboue þe loye of the hearte. Heauis-
nesse hath slayne many a mā, and byngethe no
profite; yele, and anger thorten the dayes of the
lyfe, carefulesse and sorowe, bynge age before
the tyme. Unto a mery herte euery thyng hath a
good taste that he eateth.

The. xxxi. Chapter.

Rauaile and carefulesse for richesse
taketh awaye the slepe, and maketh
the fleche to consume.

He that loueth richesse, shall not be satisfied.
Yf thou sýt at a great mans table, open not
thy mouth wyde vpon it, and make not manye
wordes.

The booke of Iesus

Yf thou fealest that thou hast eaten to much
arpe, go thy waye, take it out of thy stomache &
take thy rest, and it shall ease thee, so that thou
shalte brynge no sickenesse vnto thy body.

Wyne soberly dronken quickeneth the lyfe of
man. Yf thou drynkest it measurably, thou shalte
be temperate. What lyfe is it, that maye continue
without wyne? Wyne was made from the begin-
nyng to make mē glad, and not for dronkenness.
Wyne measurably dronke is a reioysyng of the
soule and body. A measurable drynkyng is helthe
to soule and bodye. But yf it be dronke with ex-
cesse it maketh bytternesse and sorowe vnto the
mynde. Dronkenness fylleth the mynde of the so-
lye with shame & ruine, minissheth the strenght
and maketh woundes.

The. xxvii. Chapter.

If thou be made a ruler, pryde not thy selfe
therin, but be thou as one of the people.

Aske as the Carbuncle Stone shyneth that is
set in golde, so dothe a songe garnishe the wyne
feaste: and as y smaragde that is set in golde, so
is the sweetenesse of musyke by y myrth of wyne.

The. xxviii. Chapter.

Be sure of the matter, then talke therof.
Be first well instruct, then mayest thou
geue aunswere.

Why doth one daye excell another sayng all
the dayes of the yere come of the sunne? the
wyser ome of God hath so parted then a sondre,
and so hathe he ordeyned y tymes and solempne
feastes. Some of the hath he chosen and halow-
ed before other dayes. And al mē are made of the
grounde, and out of the earth of Adam. In the
multitude of science hath the lord sondred them,
and made thery wayes of diuerse fashions: Some
of

of them hath he blessed, made muche of them, halowed them, and claymed them to hymselfe. But some of them hath he cursed, brought them lowe and put them out of theyr estate.

Geue not thy sonne and wyfe, thy brother & frende, powze ouer the whyle thou lyuest and geue not away thy substance and good to another, lest it repēt the, and thou be fayne to begge therfore thy selfe. As long as thou lyuest, & hast byrthe, let no man chaunge thee. For better it is that thy chyldren do praye the, then that thou shouldest be fayne to loke in theyr handes.

The fodder, the whyppe, and the burthen he: logeth vnto the. Meate, correction & worke vnto thy seruaunt.

If thou haue a faythfull seruaunt. let hym be vnto the, as thynne owne soule, intreate hym as a brother, for in bloude haste thou gotten hym. Yet thou haue o seruaunt, holde hym as thy selfe, for thou hast neede of hym as of thy lyfe.

The. xxxiij. Chapter.

Whoso regardeth dreames, is lyke hym that wyll take holde of a shadowe, and folowe after the wynde.

Mouthsaying, wyltcheecraft, sojcery, and dreawynge is but vanitie. For dreames haue dysceyued manye a man and sayled them that put their trust in them.

Whoso bringeth an offering out of the goodes of the poore, dothe euen as one that kylleth the soule, befoze the fathers eyes.

The breade of the nedeful is the lyfe of the poore, he that defraudeth hym thereof, is a man of bloude.

Whoso robbeth his neighbour of his lypynge doeth as greate synne, as though he sawe him to death.

¶. iij. He

The booke of Iesus

He that defraudeth the labourer of his hire
is a bloud shedder.

He that washed hym selfe because of a dead bo-
nye, & toucheth the dead againe, what doeth his
washing? So it is with a man that fasteth for
his synnes, & doeth them agayne: who will heare
his prayer? or what doeth his fasting helpe him,

The. xxxv. Chapter.

The offeringe of the righteous maketh
the altar fat and a sweetesnell is it
before the hygh est.

Halowe thy tithes vnto god with gladnesse,
Geue vnto god according as he hath enriched
and prospered the, & looke what thy hande is able,
geue with a chearfull eye: for the Lord recompen-
seth, & giveth thee seven tymes as muche againe.

The. xxxvi. Chapter.

A fayre wyfe reioyseth her husbände, & a man
loueth nothyng better. Yf she be louing and
vertuous withall, then is not her husbände lyke
other men. He that hath gottē a vertuous womā,
hath a goodlye possessiō, she is vnto him a helpe,
and pyller where vpon he resteth.

The. xxxvii. Chapter.

Hold thy counsaile fast in thy hert, for there
is no man moze saythfull to kepe it, the thou
thy selfe.

Before al thy workes aske counsaile first, and
or ever thou doest any thyng, be well aduysed.

Be not greedy in every eatyng, and be not so
hasty vpon all meates: for excesse of meates bring-
geth sykenes, and glotony commeth at the laste
to an vnmeasurable heate. The prowe surfet haue
manye one perished, but he that dyeteth hymselfe
temperately, prolongeth his lyfe.

The. xxxviii. Chapter.

The

Honour the Physicion; honour hym because
of necessitie. God hath created hym, for of
the best cometh medicine, and he shall receyue
gyftes of the kynge.

The wisdom of the physicion bringeth him
to great worship, & in the sight of the great men
of this worlde, he shall be honorably taken.

My sonne, bringe fourth thy teares ouer the
dead, and begynne to mourne, as yt thou had-
dest suffered great harme thy selfe; and then coure
his body after a conuenient maner, & despise not
his burfall. Enforce thy selfe to wepe, and p^{ro}-
uoke thy selfe to mourne, and make lamentacion
expediently, & that a daye or two, leaste thou be
euell spoken of, and the comfort thy selfe because
of thy beautiesse. For of heuines cometh death.

The .xl. Chapter.

Labour and to be content with that a maⁿ
hath is a swete pleasant lyfe, and that is to
fynde a treasure aboue all treasures.

The .xli. Chapter.

Death how better is the remembraunce
of thes, to a man that seeketh rest and co-
fort in his substance and riches, vnto
the man that hath nothyng to bere hym, and that
hath prosperitie in all thynges, yea vnto hym
that yet is able to receyue meate.

Death how acceptable and good is thy
iudgement vnto the nedeful, & vnto hym whose
strength faileth, and that is now in the laste
age, and that all thynges is full of care & feares
fulnesse, vnto hym also that is in despayre, and
hath no hope, nor patience?

Labour to get the a good name, for that shall
continue surer by thes, then a thousande greate
treasures of golde.

311. The Prophecy

Shee shal be ashamed to looke vpon another mannes wyfe, and to make any tryfling wordes with her mayden, or to stande by her bedsyde.

The .xlii. Chapter.

Like as the wyne and mothe, cometh oute of the clothynge, so doth wychednesse come of women.

The .xliii. Chapter.

Like as the fat is taken awaye from the offering, so was Dauid chosen out of 7 chyldeyren of Israell.

The .xliii. Chapter.

All kynges, excepte Dauid, Hezekias, and Josiah, committed wychednesse.

But vpon the earthe is there noman created lyke Enoch, for he was taken vp from 7 earthe.

The .li. Chapter.

Worde the Lordes worke by tymes, and he shall geue you your rewardes in due season.

The Prophecie of Eclay
The first Chapter.



If I haue knowen his owne ner, and the Ass his maysters cryd, but Israell hath receyued no knowledge, my people hath no vnderstandynge.

Offer me no mo oblations, for it is but losse labour. Incelle is an abhominable thyng vntome, your fastynge are also in vaine. I may not awaye with your newe holpe dayes and fastynge, I hate theym euen frome my very herte, they make me wery, I cannot abyde them, when

when ye holde out youre handes, I wyll turne
myne eyes fro you. And thoughe ye make many
prayers, yet wyll I heare nothyng at all, seynge
your handes are ful of bloude.

Wathe you, make you cleane, put awaye your
fyll thoughtes out of my sight, cease fro doyng
of euell, lerne to do right, applye youre selues to
equitte deliuer the oppressed, helpe the fatherles
to his right, let the wydowes complainte come
before you. &c.

Yf ye be louyng and obedient, ye shal enioye
the best thynges that groweth in the lande. But
yf ye be obstinate & rebellious, ye shal be deuour-
ed with the swearde, for the lord hath promised
with his owne mouth.

The.ii. Chapter.

A the gloire of þe lordes maiestie, casteth
downe the highe lokes of the presum-
ptious personnes, and bryngeth lowe
the pryde of man.

The.iii. Chapter.

By the righteous do well, for they shal
enioye the frutes of theyr studies. But
woe be to the vngodlye, and unrighteous,
for they shal be rewarded after theyr workes.

Seynge the daughters of Zion are become
so proude, and come in with stretched outee neck-
es, and with bayne wantonne eyes, seynge they
come in trippynge so nicely with theyr feete.

Therefore shal the Lordes shawe theyr heades, &
shal discouer theyr shame, in that daye shal the
Lorde take awaye the gorgiousnesse of theyr ap-
parell & spāces cherynes, & artelets, & colers, & as-
siettes, & hoodes, the goodlye floured, wyde and
broydered rayemēte, brooches and habebandes,
rynges & garlandes, holy daye clothes and vales,
hercheses

The Prophecie

kercheſes and pyntes, glaſſes and ſpyeles, bonnets and ſatches. And in ſtede of good ſmel, there ſhalbe ſpynte among them, and for theyr gydele, there ſhalbe loſe bandes, and for well ſette heare, there ſhalbe baldnes, in ſtede of a ſtomacher, a ſacke clothe, and for theyr bewtye, wytherdome, and ſonne burnyng. Your haſbandes and myghtye men, ſhall perirme wyth the ſwearde in battayle.

The .v. Chapter.

Judge I praye you betwyrte me and my vyneyarde. What moze coulde haue bene doen for it, that I haue no done? Wherefore then hath it geue thornes, where I loked to haue had grapes of it?

Wo vnto them that ioyne one houſe to another, and byng one, land ſo mygh vnto another, that the pooze can get no moze ground, and that ye may dwel vpon the earth alone.

Wo be vnto them that ryſe vp earlye to folowe dronkenneſſe, and to them that contynue ſo vntyll nyghte, and tyll they be ſette on fyre wyth wyne.

Wo be vnto them, that drawe wychedneſſe vnto them wyth cordes of vanitie, and ſpyne, as it were with a carter rope.

Wo be vnto them that call euell good, and good euyl, which made darkenes light, and light darknes, that make ſorrowe ſwete, & ſwete ſorrowe.

Wo be vnto them that are wyſe in theyr owne ſyghte, and thynke themſelues to haue vnderſtandyng.

Wo be vnto them that are ſtronge to ſuppe out wyne, and expecte men to ſette vp dronkenneſſe.

The .vi. Chapter.

God and tell thys people, ye shall heare in
 dede but ye shall not vnderstande, ye shall
 playnely se, and not perceyue. Harden the hartes
 of this people, stoppe theyr eares and shut theyr
 eyes, that they se not with theyr eyes, heare not
 wyth theyr eares, and vnderstande not wyth
 theyr heartes, and conuerter, and he healed.

The. vii. Chapter.

Behold a virgin shall conceyue and beare a
 sonne, and (thou his mother) shalt call hys
 name Emanuel: butter and honye shall he eate,
 that he maye knowe to refuse the euell, and chose
 the good.

The. viii. Chapter.

Sanctifie the Lorde of hostes, lette hym be
 your feare and dread. For he shall be the ho-
 ly place to fly to, and stone to stumblen ar, y^e roche
 to fall vpon, a snare and net to bothe the houses
 of Israel, and the inhabitours of Ierusalem.
 And many shall stumblen, fall, and be broken vpon
 hym, yea, they shall be snared and taken.

The. ix. Chapter.

The people that walke in darknes haue sene
 a great lyght. As for them that dwel in the
 land of the shadow of deth, vpon them hath the
 lyght shyned.

Vnto vs a chyld is borne, and vnto vs a sone
 is geuen, vpon his shulder doeth the kyngdome
 ly, and he is called with his owne name wonder-
 full, the geuer of counsaile, the mighty God, the
 euerlastynge father, the pryncce of peace, he shall
 make no ende to encrease the kyngedome and
 peace, and shall syt vpon the seate of Dauid and
 in his kyngedome, to set vp the same, and to sta-
 blyshe it wyth equitye and ryghteousnesse from
 henceforth for euermore.

The

The Prophete

The .x. Chapter.

Woe vnto them that make vnrigheteous lawes, and deuise thynges whiche be harde for to kepe: Where thowge the poore are oppressed on euery syde; and the innocentes of my people robbed of iudgemente: that wyddowes maye be theyr praye, and that they maye robbe the fatherlesse. What wyl ye dooe in tyme of the visitacion. &c.

Shall the axe boaste it selfe agaynste hym that heweth therewith? or doeth the sawe make anye bragging agaynste hym that ruleth it? that were euen lyke, as yf the rod byd exalte it selfe agaynste hym that beareth it; or as though the staffe should magnifie it selfe, as wo saye it were no wood.

The .xi. Chapter.

And there shall come a rodde forth of the kynned of Isay, and a blossom shall florish oute of his roote. The spirite of the Lord shall lyghte vpon hym, the spirite of wysedome and vnderstandynge, the spirite of counsaile and strengthe, the spirite of knowlege, and of feare of the Lord, and shall make hym feruente in the feare of God. For he shall not geue sentece after the thyng that shalbe brought before his eyes; nyther reproue a matter at the firste hearynge but with righteounesse shall he iudge the poore, and with holynesse shall he refoyme the simple of the worlde. He shall smyte the worlde with the rodde of his mowthe, & with the breath of his mowthe he shall slaye the vngodly. Righteounesse shalbe the gyddle of his loynes, truthe & faythfulnesse the gyddynge of his reynes.

The .xiii. Chapter.

Be

Behold the daye of the lord shall come terrible, and full of indignation, fyroure, and wrath to make the land waste, and to roote out the synners thereof. For the starres and planets of heauen shall not geue their lighte, the sunne shall be darkened in the rysynge, and the moone shall not shyne with his lyght. And I will punishe the wickednesse of the worlde, and the synnes of the vngodlye sagerh the lord.

The. xlii. Chapter.

Arise thou fallen from heaue, (Lucifer) thou saye mourning chyld (howe haste thou gotten a fall cuen to the grounde, and arte become weaker the the people: for thou saydeste in thy hearte, I will clymme vp into heauen, and exalte my throne aboue, beside the seares of god. I will sitte also vpon the holpe Mounte toward the North, I will clyme vp about the cloudes, and will be lyke the hyghest of all, yet thou shalt be broughte downe to the depe of hell.

The. xlii. Chapter.

Let vs eate and drinke, for to morowe we shall dye.

And the keye of the house of Dauid will I laye vpon his shoulde, so that he shall open and no man shall shutte, he shall shutte, and no mane shall open.

The. xlv. Chapter.

Lord, this is our God, we haue wanted for hym, and he shall saue vs.

The. xlv. Chapter.

Amy deade men shall lyue, enen with my bodye shall they rise agayne.

The. xlvii. Chapter.

It is a people of no vnderstandynge, & therfore he that made the shall not fauour them, & he

The Prophecie 70

he that created them shall geue them no grace.

The. xxviii. Chapter.

Wherfore sayeth the Lorde God: beholde, I laye in Syon for a foundation a stone, they a tried stone a precious copier stone, a sure foundation.

The. xxix. Chapter.

Ho so muche as this people when they be in trouble, do honour me wth their mouth, and with theyr lippes, but theyr hearte is farre frome, and the feare whiche they haue vnto me proceedeth of a commaundement whiche is taught of men, therfore. &c.

Wdo vnto them, that kepeth secreete theyr thoughtes, to hyde theyr counsell from the Lorde and do theyr workes in darkenesse sayinge, who seeth vs? and who knoweth vs?

The. xxx. Chapter.

This is an obstinate people, and disobedient chyl dren, children that refuse to heare the lawe of the Lorde. For they say vnto the seers, se nor, & to them that be cleare of iudgement, lo he not out ryght thynges for vs but speake fayne wordes vnto vs, looke out erreoures, gette you oute of this waye, departe out of this pathe, and turne the holpe one of Israell from vs.

The fyre of payne is ordeyned frome the begynnyng, yea, euen for kynge it is prepared. This hath the Lorde sette in the dops, and made it wyde, the burning where of is fyre and muche woode, the breathe of the Lorde, which is a riuier of byrmstone doth kyndle it.

The. xxxi. Chapter.

Kynge shall gouerne after the rule of ryghtnes, and the prynces shal rule accordyng to

to the balauce of righte.

The reward of righteousnesse shall be peace,
and her fruite rest and quietnes for ever.

The. lxxiii. Chapter.

He that leadeth a godly lyfe saye I, and spea-
keth the truth: he that abbozreth, gagnes
wonne by vbielence & disceyte, he that kepeth hys
hande that it touche no reward, whiche stop-
peth hys eares, that he heare no counsaile against
the innocent bloude, whiche holdeth downe hys
eyes that he se none euill, he it is that shall dwell
on hye, whose saungarde shall be in a bulwarke
of rockes, to him shall be genen meate, and hys
waters shall not faile.

The. lxxv. Chapter.

God commeth hys owne selfe, and will dys-
pner pou, then shall the eyes of the blinde be
lightened, and the eares of the deafe opened, the
shall the lame manne leape as an harte, and the
dumbe mans tonge shall geue thanks.

The. lxxvii. Chapter.

The sungeitt of the Lord went forth, & shewe
of the Assirians hoste. an. l. lxxx. and. v. M.

The. lxxviii. Chapter.

Ezechias turned his face toward the wall,
prayed vnto the Lord, and saide. Remembre
O Lord, that I haue walked before the in truth,
and a stedfast heart, and haue done the thing that
is pleasaunt to the.

The. xl. Chapter.

A voyce cried in the wyldernes, prepare the
waye of the Lord, in the wildernes, make
straight the pathe for our god in the deserte. Let
all balleis be exalted, and euery mountayne & hill
be laied lowe. What so is crooked; let it be made
straight, and let the rough be made playn fildes.

for the glorie of the Lord shall appeare, any al
fleche shall at once lete, for why? the mouth of the
Lord hath spoken it.

Nowe crye, & the Prophecie answered, what
shall I crye: that al fleche is grasse, & that al the
goodlynes therof is as the flower of p feilde, the
grasse is withered, the flower falleth away, even
so is the people as grasse, when the breath of the
Lord bloweth vppon them. Nevertheless wha
ther the grasse wither, or that the flower fade
awaye, yet the word of God endureth for ever.

Who hath reformed the minde of the Lord?
or to whom hath he shewed his counsell? or who
is of his counsell to teach him? or who hath giue
him vnderstanding, and hath taught him the path
of iudgement? whoe taughte him runninge, and
opened vnto him the waye of vnderstandinge.

The. xlii. Chapter.

Who suffered Iacob to be trode vnder foot,
and Israell to be spoyled? did not p lord
because we haue sinned against him, and
haue had no desire to walke in his waye,
neither haue obeyed vnto his lawe.

The. xliii. Chapter.

Unto you to me, al ye endes of p earth
that ye maye be saued: for I am God,
and there is els none. I swere by my
selfe, out of my mouth cometh the worde of right
tuousnes, & that no mā may turne: but all knees
shall bowe vnto me, and all tonges shal swere by
my name, sayinge: verily in the Lord is my right
tuousnes & strength. To him shall men come, but
all they that thynke scoyne of him, shal be con
founded. And the whole seide of Israell shall be
iustified, and make theyr booke in the Lord.

The. xlii. Chapter.

And

And thus ſaith the Lorde. In the tyme accepted haue I heard the, and in the day of ſaluacion haue I helped the.

God hath comforted his people and will haue mercy vpon his that be in trouble. But David ſaid God hath forſaken, and my Lorde hath forgottē me. Will a wyfe forget the chyld of hir wombe, & not pitie the ſonne whome ſhe hath borne. And though he do forget, yet will I not forget the.

Who ſo putteth his truſt in me, ſhal not be confounded.

The. l. Chapter.

The lord god hath opened mine eare therfore can I ſay nay, nor withdrawe my ſelfe, but I offer my backe vnto ſmiters, and my cheekes to the nippers. I turne not my face from shame and ſpitting, and the lord god ſhal helpe me, therfore ſhal I not be confounded, I haue hardened my face lyke a ſmyt ſtone. For I am ſure that I ſhall not come to confuſion.

The. lxi. Chapter.

How beuotifull are the ſecte of the ambaffadors that bringeth the meſſage from the mountaine, and proclaimeth peace, that bringeth good tydings, and breatheth helthe, and ſaythe vnto Sion: thy god is the kynge.

The. lxi. Chapter.

He onely hath taken on hym our infirmities, and borne our paines. He was wounded for our offences, and ſmytten for our wickednes. The chaſtement of our peace was layd vpon him and with his ſtripes we are heled. The lord hath heaped together vpon him the iniquitie of vs all. He ſuffered violence and was euil intreated, and had not yet open his mouth. He was albe led as a ſhepe to be ſlaue, yet ſhal he be as ſtil as a lambe

The pzephetie.

before the hearer and not open his mouth. He dyd neuer violence nor vnrighht, neither hath there bene any discreatefulnes in his mouth. And he is rekened among the transgressours, whych neuer thelesse hath taken awaye the synnes of the multitude, and made intercession for the mysdoers.

The. lvi. Chapter.

Sake the Lorde while he may be founde, and call vpon him while he is neere.

Let the vngodly man forsake his owne way and the vnrighthouse his owne Imaginations, and turne awaye vnto the Lorde, so shall he be merciful vnto him and to our god, for he is very ready to forgive.

The worde that cometh oute of my mouth shall not turne agayne voyde vnto me, but shall accomplishe my wyl and prosper in the thyngs whereto I send it.

The. lvi. Chapter.

Blessed is he that taketh hede, that he vnhalow not the Saboth, that is, he that kepeth hym selfe he do none euill.

My house shall be called an house for all people.

The. lvi. Chapter.

The wicked haue no peace, saith God.

The. lvi. Chapter.

Anye now as loude as thou canste, leane not of, lift vp thy voyce like a trumpeter, & shew my people ther offences, and the house of Jacob their sinnes.

Wherefore faste we, say they, and thou seest it not? we put our liues to straitnes, and thou regardest it not. Beholde, when ye fast your luste remaineth styll, for ye do no lesse violence to your betters: loe, ye faste to strife and debate, and to smite with the fist of wickednes. Nowe ye shall not

not faste thus, that you may make your voyce be
hearde aboue. Thinke you this faste pleaseth me
that a man shold chasten him selfe for a day, and
to wretch his hand aboute like a hoke, and to lie
vpon the earth in an heary cloth?

Shoulde that be called fastinge, or a daye that
pleaseth the Lord? Doeth not this fastynge ra-
ther pleasurable, that I lose him out of bondage that
is in thy daunger? that thou breake the othe of
wicked bargaines? that thou let the oppressed go
free, and take from them all maner of burthens?
to deale thy breade to the hungry, and byng the
pooze wandyrng, home into thyne house, when
thou seest the naked that thou couer hym, & not
thy face from thy neyghbour?

The. lxx. Chapter.

BEhold, the Lordes hâde is not so shor-
tened, that it cannot helpe, neither is his care
so stoped that it may not heare: But
your misdoes haue separatd you fro your god,
& your synnes hide his face from you, that he hea-
reth you not.

The. lxxi. Chapter.

WE are all as an vncleane thing, and al our
righteousnesse are as the clothes steyned
with flowers of a womans, we sal euery cheone, as
the leafe, for our synnes carpe vs awaye lyke the
wynde.

The. lxxii. Chapter.

THUS sayeth the Lord God. Beholde my
seruauntes shall eate, but ye shall haue hun-
ger. Beholde my seruauntes shall dryncke, but
ye shall suffer thyrst. Behold, my seruauntes shall
be merry, but ye shall be confounded. Behold my
seruauntes shall reioyce for a verpe quietnes of
herte, but ye shall crye for sorow of hart, and con-
playne for vexacion of mynde.

The Prophecy

The .xlii. Chapter.

Thus shall the hande of the Lorde be knowen amonge his seruauntes, and his indingnation amonge his enemies. For behold the lorde shall come with fire, and his charret shall be lyke a whyle wynde, that he may recompence his vengeance in his wrathe, and his indignacion with the flame of fyre for the lorde shall iudge all flesh with the fyre, and wyth hys swearde, and there shall be a greates nombre slayne of the lorde. They shall go forth, and looke vpon the carcasses of them that haue transgressed agaynst me. For theyr wormes shall not die, neyther shall theyr fyre be quenched, and all flesh shall abhorre them.

The booke of the Prophete Jeremy the .i. Chapter.



Before I fashioned the in thy mothers wombe I dyd know thee: And oꝛ euer thou wast borne, I sanctified the, and ordayned thee to be a prophet vnto people.

The .lii. Chapter.

Additionally, when a man putteth away his wyfe and she goeth from hym, and marryeth wyth a nother, the question is, shalde he resorte vnto her any more after that? is not his wyfe then defyled and vncleane? But as for the, thou hast playde the harlote with manye louers, yet turne agayne to me, sayth the lorde.

Juda hath committed fornicacion with stones and rockes.

The

The health of Israell standeth onlpe vpon
god our lord.

CThe. lxxx. Chapter.

BE circumcised in the Lorde, and cut awaye
the foresynge of your heartes, all ye of Ju-
da, and all the indwellers of Jerusalem, that my
indignacion bzeake not out lyke fyre and kyndle
so that no man maye quenche it, because of the
wickednesse of your ymaginations.

CThe. v. Chapter.

AWog my people are found wicked per-
sons, that pꝛsuelly laye snares & wayte
for men to take thesm and destroy the.
And lyke as a net is full of byzdes, so are they
houses ful of þ which they haue gotten with fal-
sheade & disceite. Hereof commeth theyꝝ greate
substance and ryches, hereof are they fat & wel-
thy, & are more mischeuouse then any other.

CThe. vi. Chapter.

From the least vnto the moste, they hange al
vpon conetuousnes, and from þ Prophe-
te vnto the pꝛest, they go al about w falthead & lies
And beside that, they heale the hurt of my people
wth sweate wordes, sayinge: peace, peace, when
there is no peace at al.

Thus sayth the lord, go in to the stretes, consi-
der and make inquisition for the olde waye, and
if it be the good and right waye, then go therein
that ye maye fynde rest for your soules, but they
saye we wyl not walke therein.

CThe. vii. Chapter.

AWust not in false lyng wordes, saying
here is þ tēple of þ lord, here is þ tēple
of þ lord, here is þ tēple of þ lord. But
rather in deade amende your waies and councels
and iudge right betwꝛte a man and hes neygh-
bour

The Prophecy

hour, oppresse not the stranger, the fatherlesse, and the wyddowe. Wedde not innoçēt bloude in this place, cleaue not to straunge goddes to your owne destructiō, then wil I let you dwel in this place, ye in the lande that I gaue afore tyme vnto your fathers for euer.

The. viii. Chapter.

DO men fall so þat they arise not vp againe? or if Israel repēt, wil not god turne againe to the? Wherefoze then is the people, and Ierusalem gone so farre backe, that they turne not againe? they are euer the longer the more obdurate, and wyll not be conuerted.

The. ix. Chapter.

THUS saith the lord, let not the wyse man reioyce in his wisdom, nor the strong mā in his strength, neither the riche man in his riches. But whoso wyll reioyce, let him reioyce in this, that he vnderstandeth, and knoweth me, for I am the lord which do mercie, equitie, and righteousnesse vpon the earth.

The. x. Chapter.

NOWE I knowe (O Lord) that it is not in mans power to orde his own wayes, or to rule his owne steppes and goynges: Wherefoze chasten thou vs, O Lord; but with fauoure, not in thy wrathe, bying vs not vnto naught. Powze out thyne indignation rather vpon the gentyles, that knowe the not, and vpon the people that call not on thy name.

The. xii. Chapter.

MYE a man of Jude chaunge his stayn, and the cat of the mountayne her spots? no more maye ye that be exercysed in euell, do good.

The. xiii. Chapter.

And

And the Lord sayde vnto me. The Prophetes preache lyes in my name, whereas I haue not sent the, neither gaue I the any charge, neither dyd speake vnto them, yet they preache vnto you false visions, charming, vanitie, and disceptfulness of their owne herte.

The. xvi. Chapter.

Cursed be the mā ꝑ putteth his trust in man, & taketh steche for his arme, & he, whose herte departeth from the lord.

Blessed is the manne, ꝑ put his trust in the Lord, and whose hope is the Lord hymselfe.

Amonge all thynges, man hath the moste disceptfull and stubberne herte.

The. xviii. Chapter.

When I take in hād to rote oute, to destroye, or to waste awaye anye people or kyngedomes, if the people againste whō I haue thus deuised, conuert frō their wickednes, I repent of the plague ꝑ I deuised to bringe vꝑ them. Againe, whē I take in hande to builde or to plant a people or a kingedome, if ꝑ same people do yll befoze me, & heare not my voyce, I repent of the good that I deuised to do for them.

The. xxi. Chapter.

And all the people that go by this citie shall speake one to an other, wherefoze hath the Lord done thus vnto this noble citie? The shall it be answered, because they haue broken the commaundemente of the Lord their God, and worshipped and serued straunge Gods.

Who woꝛthe him that buildeth his house with vnrighuousnes, & his parlours with the good that he hath gotten by violence, which neuer recompenseth his neighbours labour, nor payeth him his hire.

The booke of the

The. xliii. Chapter.

DD not I fulfyl heauen and earth, saith the
Lorde.

Is not my worde like a fyre sayeth the Lorde:
and like a hammer that breaketh the hard stone?

The. xlii. Chapter.

Thus saith the Lorde, the voice of heynnes
weepinge, and lamentacion, was hearde on
hyc, euen of Rachell mourninge for hir chyldzen,
and woulde not be consofited bycause they were
awrye.

I will plante my lawes in the inwarde partes
of the; and wyte in their hertes, & wyll be their
God, and they shall be my people. And fro thence
forth shall no man teache his neighbour or hys
brother, and say: knowe the lorde: but they shall
al know me from the lowest vnto the hiest, saith
the lord. For I wil forgeue their misdoedes, and
wyll neuer remembze their synnes any moze.

The. xlii. Chapter.

Thyne eyes looke vpon all the wayes of mds
chyldzen, to reward euery one after his way,
and accordyng to the frutes of his inuencions.

The. xlii. Chapter.

The kynge of Babylon caused the children of
zechia, and all the nobles of Iuda to be
slayne before his face at Beblath: and made zechias
eyes to be put out, and bounde him with
two chaynes, and sent him to Babylon.

The. xliii. Chapter.

Cursed be he, that doeth þ worke of the Lord
negligently.

The. xliii. Chapter.

Though thy nest were as hie as the Eagles, yet
.. wyll I cast the downe sayeth the lord.

Low

The lamentation of Ieremye. fo. lxxvii.

The. ii. Chapter.

Anfounded be all casters of Idols for
the thynges þ they make is but disceyte,
and hath no breathe, wayne it is, and
an erronious worke: and in the tyme of visita-
tion it shall perishe.

The lamentation of Ieremye
the firste Chapter.



Jerusalem hath synned euermore
and more: therfore is she come in
decay. All they that had her in
honour despise her, for they haue
sene her fylthines. Yea she sigh-
eth, & is a shamed of her selfe.

All ye that go farby, be-
holde and se, yf there be anye so-
rowe, lyke vnto myne, wherewith the Lord hath
troubled me, in the daye of his fearefull wra-
the.

The. iii. Chapter.

It is of the lordes mercyes, that we are not
vnterly consumed.

The Lord is my porcion, sayeth my soule,
therfore will I hope in him. O howe good is the
lorde vnto them, that put theyr trust in him, and
so the soule that seketh after him.

O howe good is it for a man to take thy yoke
vpon hym from his yough by?

The Lord will not forsake for ever, but though
he punish, yet accordyng to þ multitude of his
merces, he receaueth to grace agayne for he
doth not plage, and caste out the chyldren of men
from his heart.

The. iiij. Chapter.

The

The Prophecie

The women, whiche of nature are pytyful,
haue sodden theyr owne chyldre with theyr
handes, that they might be theyr meat in the mi-
serable destruction of the daughter of my people.

The booke of the Prophecie E- zechiel the.iii. Chapter.



The house of Israel wyl not fol-
lowe the, for they wyl not folow
me, yea al þ house of Israel haue
stiffe foreheades, & hard heartes.

Yf I say vnto þ concerning
þ vngodly manne, that without
doubt, he must dye, and thou geuest not him war-
nyng, nor speakest vnto hym that he maye turne
from his euell way, and so to lyue: xhan shall the
same vngodlye man dye in his owne vnrigh-
teousnesse: but his bloude wyl I requyre of thyne
hande. Neuerthelesse yf thou geue warnyng vn-
to the wicked, and yett he forsake not his vngode-
lynnesse, then shall he dye in his owne wickednesse,
but thou hast discharged thy soule.

Nowe yf a righteous manne go from his righte-
ousnesse, and do the thyng that is euyl: I wyl
laye a stromblyng blocke befoze hym, and he shall
dye, because thou hast geuen hym warnyng,
yea die shall he in his owne sinne, so that the ver-
tue that he dydde befoze, shall not be thoughte
vpon, but hys bloude wyl I requyre of thyne
hande. Neuerthelesse yf thou xhortest the rygh-
teous that he synne not, and so the righteous do
no synne, then shall he lyue, because he hath re-
ceiued thy warnyng, & thou hast discharged thy
soule.

soure. xxxiii. Ca.

The. v. Chapter.

In the Jerusalem, the fathers shalbe sayne to
 Jeate theyr owne sonnes, and the sonnes theyr
 owne fathers.

The. xi. Chapter.

That stonye heart wll I take out of poure
 bodye and geue you a fleschely herte, that ye
 maye walke in my commaundementes, and kepe
 my ordynauces, and do them, that ye maye be
 my people, and I your god.

The. xiii. Chapter.

Whe vnto you, that some pylowes vnder
 all arme holcs, & bolgers vnder the heades
 both of yonge and olde to catche soules with all.
 For whē ye haue gotten the soules of my people
 in your captiuitie, ye promyse thē lyfe, and disho-
 noure me to my people for an handefull of barley
 and for a pice of breade, when ye kyll the soules
 of them that dye not, and promyse lyfe to them
 that liue not. Thus ye difemble with my people
 that beleueth your lyes.

The. xvi. Chapter.

Holde, the synnes of Sodoma were these,
 pryde, fulnesse of meate, aboundaunce of
 clenesse, these thynges hadde she, and her dought-
 ers: besydes that, they reached not theyr hande
 to the poore and nedye, but were proude, and did
 abhominable thynges befoze me, and therfoze I
 toke them awaye, as pleased me.

The. xviii. Chapter.

The fatherles haue eaten sowze grapes, and
 the chyldrens teeth are set on edge.

The soule that synneth, shal dye. Yf a manne

The Prophet.

be godly, and do the thyng that is equall and righte and lendeth nothyng vpon vsurpe, he taketh nothyng ouer, this is a righteous man, he shall surely lyue saythe the lord God. Yf he now get a sonne that is a murtherer, or that lendeth vpon vsurpe, and taketh mozeouer, shall this man lyue? he shall not lyue.

The sonne shall not beare the fathers offence neither shall the father beare the sonnes offence, the righteousness of the righteous shalbe vpon hym, and the wickednesse of the wicked shalbe vpon hymselfe also.

Yf the vngodly will tourne awaye from all his synnes that he hath done, & kepe all my commaundementes, and do the thyng that is equall and right: doubtles he shall lyue, and not dye. As for all his synnes þ he dyd befoze, they shall not be thought vpon, but in his righteousness that he hath done, he shall lyue, for haue I anye pleasure in the death of a synner, sayeth the lord God, but rather that he conuert & lyue? Agayne yf the righteous turne awaye fro his righteousness, and do iniquitie, according to al the abominacions that the wycked manne doeth, shal he lyue? All the righteousness that he hath done shal not be thought vpon: but in the fault that he hath offended withall, and in the synne that he hath doen, he shal dye.

The .xxiii. Chapter.

Come let vs heare what wordes is gone for the fro the lord. These come vnto the, after the maner of a great people: yea, as who saith they were my people, they sit downe befoze the, & heare thy wordes but they do not there after. For in theyr mouthes they make a ieste of them, and theyr herte goeth after theyr owne conetous lucre,

incre, and as a ballet that hath a swete tune, and
is pleasaunt to synge so shalte thou be vnto thy:
thy wordes shall they heare, but they wyl not
do there after.

The. xxxiii. Chapter.

Wo be vnto þe shepehearde of Israel, that
fede themselves. Should not the shepe-
hearde fede the flockes? ye haue eaten vp þe fat
ye haue clothed you with the woll, the best fedde
haue ye slayne, but the flocke haue ye not nouris-
shed. The weake haue ye not holden vp, the sicke
haue ye not healed, þe broken haue ye not bounde
together, the outcastes haue ye not broughte a-
gayne, þe losse haue ye not sought, but churlythes
lye and cruellie haue ye ruled them. Thus are
they scatered here & there without a shepehearde,
Yea all the bestes of the fildes deuoure them,
and they go astraye. &c.

The. xxxvi. Chapter.

I wyl take you from amonge the Heathē,
and gather you together out of all coun-
treis, & bying you agayne into your own
lande. Then wyl I poure cleane water
vpon you, & ye shall be cleane, yea, from all your
vncleannes and fro all youre ydols shall I cleanse
you. A newe harte also wyl I geue you, & a newe
spirite wyl I put into you. As for that stonye
harte, I wyl take it out of your body, and geue
you a fleshy hart. I wil geue my sprite amonge
you, and cause you to walke in my commaundes-
mentes to kepe my lawes and to fulfyll them.

The. xxxvii. Chapter.

Beholde I wyl open youre graues, (O my
people) and take you out of your sepulchres
and bynge you into the lande of Israel againe.
So shall ye knowe that I am the lord, when I
open

open your graues, and bring you out of them.
My spiritte also wyll I put in you, and ye shall
liue. I wil sette you agayne in youre owne land,
and ye shall knowe that I am the Lorde, whiche
haue sayde it, and fulfilled it in dede.

The. xlii. Chapter.

O Thou sonne of man, this come is my seate,
and the place of my foote steps, where as I
wyll dwell amonge the childzen of Isracell for e-
uermore.

The. xliii. Chapter.

They shall not haue their heades, nor nour-
rith the buche of their heare, but rounde
their heades onely. All the priestes that go into
the inmoste courte, shall drynke no wyne. They
shall mary no wydowe, neyther one that is putte
from her husband, but a mayd of the seede of the
house of Isracell, or a wydow þ hath had a priest
before.

The. xlv. Chapter.

Upon the. xlii. daye of the firste mo-
neth, ye shall kepe Easter, seuen dayes
shall the feast continue, wherein there
shall no sowre nor leuended breade be eaten.

One syele maketh twenty garres. So. xx.
syeles, and. xlv. and. xv. syeles make a pounce.

The. xlvi. Chapter.

If the Prince geue a gifte vnto anye of his
sonnes, then shall it be his sonnes heritage
perpetuall, that he asaye possesse it. But yf he
wyll geue one of his scrutauntes, some of his her-
itage, it shall be his vnto the fre yeaere, and then
to returne agayne vnto the Prince: for his heri-
tage shall be his sonnes only.

The

The booke of the Prophete Daniel the.ii. Chapter.



And Daniel prayesd the God of heauen. Daniel also cryed loude, and sayde: O that the name of God myghte be praysed for euer & euer, for wyses dome and strengthe are bys owne, he chaungeth the times and ages, he putterh downe kynges, he setteth vp kynges, he geueth wyses dome vnto the wyle, and vnderstādyng to those that vnderstande, he openeth the depe secretes, he knoweth the thyng that lyeth in darknesse, for the lyght dwelleth with him.

The.iii. Chapter.

Wherfore, O kyng be contented with my counsell, that thou mayest redeme thy synnes with almesse, and thyne officers with mercye to poore people, for this shalbe an healyng of thyne errorre.

O kyng Nabuchodonozor, to the it is spoken. Thy kyngdome shall departe fro thee, thou shalt be caste out of mennes companye, thy dwellinge shalbe with the beastes of the feld, so that thou shalt eate grass as an Oxe, yll seuen yeares be come and gorn ouer thee, euen vntill thou knowest that the hygheste hath the power vpon the kyngdomes of men, and that he maye geue them vnto whome it pleaseth hym.

The.v. Chapter.

Mane, Chetell, Phares. Nowe the interpretation of the thyng is this. Mane God hath

The Prophecie.

hath noubred the kingedom, and brought it to an ende. Thetel, thou art wayed in the balaunce, and art founde to lyghte: Whates, thy kingdome is delte in partes, and geuen to the Medes and Perses,

The. vii. Chapter.

He shall subdue three kinges, and shall speake wordes againste the hyghest of all, he shall destroye the sayntes of the mooste hyghest and thynke that he may change tymes and lawes. They shall be genen vnder his power, vntyll a tyme, two tymes and a halfe tyme. But the iudgement shall be kept, so that his power shall be taken from hym, for he shall be destroyed, and perishe at the last.

The. ix. Chapter.

Turned me vnto my God the Lorde for to praye and make myne intercession, with fastyng sackcloth and ashes.

We do not cast our prayers before thee in our owne righteousnesse, no, but onely in thy great mercies.

The. xii. Chapter.

There shall come a tyme of trouble, suche as neuer was, since there began to be anye people, vnto the same tyme. Then shall thy people be deliuered, yea, al those that be founde wyrtten in the booke.

Many of them that sleape in the duste of the earth shall awake, some to everlastyng lyfe, some to perpetuall shame and reproche (the wylde) suche as haue taught ocher, shall glyster as the shynyng of heauen, and those that haue instructed the multitude vnto godlinesse, shall be as the steres, world without ende.

The. xlii. Chapter.

Well

WELL, it is better for me, to fall into youre handes wythout the dede doyng, then to synne in the sight of the lord.

The booke of the Propheete Oseas The fyrst Chapter.



Gyde thy waye, take an harlotte to thy wyfe, & gette children by her.

The.ii. Chapter.

I Wyll haue mercede vpon her, that was wythout mercede.

The.iii. Chapter.

The Lord must punishe them that dwell in the lande. And why? there is no truth, there is no mercy, there is no knowledge of god in the land: but swearing, lyeinge, manslaughter, thefte and aduoutrie haue gotten the vpper hande, and one gyltynesse foloweth another. Therefore shall the lande be in a miserable case, & all they that dwell therein shall be rooted out. The braydes of y^e feld, the fowles of y^e ayre, & the fyshes of y^e see shall dye.

My people perishe, because they haue no knowledge.

Whoredome, wyne, and dronkenesse taketh the herte awaye. **The.vi. Chapter.**

I haue pleasure in louyng kyndnes, and not in offering: yea in the knowledge of God more then in burnt sacrifice.

As the theues armed, waite for him that passeth by the waye: suche is the counsaile of the prestes, whyche wyth one agreed counsaile murder cruellye: suche as kepe the waye: yea, they dare do all vnspakeable myschefe.

The Prophecy

The .x. Chapter.

Sowe vnto righteousnesse, & reape the frutes of welldoynge, plowe vp youre freche lande, for it is tyme to seke the lord, tyll he come and ratne righteousnesse, vpon you, but you haue plowed vngodlynesse, ye haue reaped iniquitie, you haue eaten the frute of lyes.

The .xii. Chapter.

Jacob toke his brother by the heile, whē he was yet in his mothers wombe, & in his strength he wrestled with god, he stroue with the anngell, and gat the victorie: so that he prayde & desired him.

The .xiii. Chapter.

O Israell, thyne iniquitie hath destroyed the, but in me onely is thy helpe.

O death, I wyll be thy death, O hell, I wyll be thy sting.

The .xiiii. Chapter.

The wayes of the lord are righteous, suche as be godlye wyl walke in them. As for the wycked, they wyl stumbe therein.

The booke of the Prophete Joel The first Chapter.



Wake vp ye dronkardes, & wepe, mourne all ye wyne suppers, becaule of your sweet wyne: for it shalbe taken awaye from youre mouth.

Gryde you, and mourne. O ye prestes, mourne ye ministers of the aultar go your waye in, and sleape in sackcloth, proclaim a fastynge, cal the congregacyon, gather the elders, and all the inhabytours of the lande together in to the house

house of the Lord poure God, and crye vnto the
 Lord, alas, alas for this daye. And why? the
 daye of the Lord is at hande, and cometh as a
 destroyer from the almyghtye.

The.ii. Chapter.

The daye of the lord cometh, & is harde
 at hande, a darke daye, a glomyng daye,
 a cloudy day yea and a stormy daye.
 Before him shalbe a consuming fyre, & behynde
 hym a burnynge flame. The earth shal quake be-
 fore him, yea the heaucns shalbe moued. The
 sunne and the moone shal be darkened, and the
 starres shal withdawe theyr wyne. This is a
 greate and merueylous fearefull daye of the lord
 and who is hable to abyde it? I will shewe wone-
 ders in heauen aboue, and tokens in the earthe
 beneth, bloude and fyre, & the vapours of smocks
 the sunne shalbe touned into darknes, and the
 moone into bloude before the greate and notable
 daye come of the Lord.

The.ii. Chapter.

The tyme shal come, that whosoeuer calleth
 on the name of the Lord, shal be saued.

The.iii. Chapter.

I shall gather all people together, and brynge
 them to a valley of Josaphat, and there wyll
 I reson with them.

Lette the people aryse, and get them to the val-
 ley of Josaphat, for there wyll I syt, and iudge
 all heathen rounde about.

The booke of the Prophete Amos. The fyft Chapter.



They owe hym e uell wyl, that receyroueth them openly, and who so telleth, the the playne truth, they abhorre hym.

Seke after the thyng that is good, and not euell, so shal ye liue. Yea the Lord God of hostes shalbe with you according to your owne desyre.

Shall not the daye of the Lorde be darke and not cleare? shal it not be cloudy & no shine, in it?

The. viii. Chapter.

Beholde, the tyme commeth, sayeth the lord god, that I shal sende an hunger into the earthe, not the hunger of breade, nat the thyrste of water, but an hunger to heare the worde of God, so that they shal go from the one sea to the other, yea from the North vnto the East, rāninge aboute to seke the worde of the Lorde, and shal not fynde it.

The. ix. Chapter.

Theyr couetousnes shal fall vpon all theyr heades, and theyr posteritye shalbe slayne with the swearde. They shal not fle away, there shal not one of them escape, nor be deliuered.

Though they were buried in the hell, my hand shal fetch them from thens, though they clyme by to heauen, yet shal I cast them down, though they hide them selues vpon the toppe of Carmel yet shal I seke them oute, and bynge them from thence: though they cripe downe fro my sight in to the depe of the see, I shal commaunde the serpent, euen there to byte them, yf they goo awaye befoze theyr enemies into captiuitie, then shal I commaunde

commaund the sword there to slay them. Thus
wel I set myne eyes vpon them, for they haue
and not for they welthe.

The booke of the Prophecie
Abdy the fyrst Chapter.



Thou sayest in thine
hart, who shal cast me
downe to the ground?
But though thou wē-
test vp as hye as the
Aegle, and madest thy
nest aboue amōge the
starres, yet woulde I
plucke the downe fro
thence saith the Lord.
Aske as thou haste
done, so shalt thou be

dekte wythal.

Upon the mount Sion shall the saluacion be.

The booke of the Prophecie Jo-
nas the fyrst Chapter.

They toke Jonas and cast him into the
sea, and the sea left raging. And the
men feared the Lord exceedingly, doing
sacrifices and makynge vowes vnto the Lord.
.iiij. Chapter.

The lord prepared a great fythe, to swallow
vp Jonas. So was Jonas in the bellye of
the fythe thre dayes and thre nightes.

A. iiii.

The

The Prophecy of Jonas.

The. iiii. Chapter.

Ionas cryed sayinge: There are yet fortye dayes, and then shall Ninus be ouer thzowen. And the people of Ninus beleued God, and pzoclamed fasting, and arayed themselves in sackcloth, as well the greate as the small of them.

And the tydynges came vnto the kynge of Ninus, which rose out of his seate, & dydde his apparell of, and put on sacke clothe, and satte him downe in ashes. And it was cryed and comanded in Ninus, by the auctoritie of the kynge and his Lordes, sayng: He that neyther manne, nor beast, Dre or theye taste oughte at all, and that they neither fede nor drinke water: but putte on sacke clothe bothe man and beast, & crye myghtly vnto God: yea, so that euery manne turne frō his euell waye, and from the wychednesse that he hath in hande. Who can tell: god maye turne & repete, and cease from his scarce wrath, that we perishe not. And when god sawe their workes howe they turned from these wyched wayes: he repented on the euell, whiche he sayde he wolde do vnto them, and did it not.

The. iiij. Chapter.

I know well ynoughe that thou arte a mercifull god, full of compassion, long suffering, and of great kyndnes, and repetest when thou shouldest take punishments.

The booke of the Prophete Nicheas the .i. Chapter.



Wo vnto them, that ymagin
to do harme, and deuyse vn-
graciousnes vpo theȝ bedes
to perfourme it in the cleare
daye, for theȝ power is a-
gainst god. Whē they counte
to haue lande, they take it be
violence, they robbe men of
theȝ houses. Thus they oppresse a man for his
house, and euerye man for his heritage.

Truthe it is, my wordes are frendelye vnto
them that lyue right: but my people doeth the co-
trary, therfore muste I take parte agaynste the,
for they take awaye bothe coate and cloke from
the simple.

Yf I were a fleschly felowe, and a preacher of
lyes, and tolde the that they might syt brbbinge
and hollyng. and be dronken. O that were a pro-
phete for this people.

The .lii. Chapter.

O Heare this ye rulers of the house of Iacob,
and ye iudges of the house of Israel, ye that
abhorre þ thynge that is lawfull, and wreste aside
the thynge that is streight. Ye that buylde vp
Sion with bloude, and Ierusalem with doyng
wzong. O ye iudges ye geue sentence for gyftes.
O ye priestes, ye teache for lucre. O ye prophetes
ye prophesy for moneye, yet wyl they be taken
as those that hold vpon god, and saye: Is not þ
lord among vs? Cuche, there can no myffortune
happen vs. Therfore shall Sion for your sake,

The Prophecy

be plowed lyke a field, Jerusalem shal become an heape of stones, and the hyll of the temple shalbe turned to an hye wood.

The .iiii. Chapter.

The lawe shall come out of Sion, & the worde of God from Jerusalem.

The .v. Chapter.

And thou Bethleem Ephrata arte lytle among the thousandes of Iuda, out of thee shall come vnto me which shalbe þy gouernour in Israell, whose outgoynge hath bene from the beginning, and from euerlastyng.

The .vi. Chapter.

I Will shewe the, O man, what is good, & what þy lord requirerh of þy, namelye to do right, to haue pleasure in louyng kyndenes, to be lowly, & to walke with thy god.

Shalbe I not be displeased for the vntighteous good in the houses of the wicked, and because þy measure is minished? Or should I suffre the false balaunces, and the bagge of disceptes full weyghes, among those that be full of riches vnrightheously gotten: where the citelesse deale wth falschede, speake lyes, and haue disceytfull tongues in theyre mouthes?

The .vii. Chapter.

There is not a godly vpon earthe, there is not one righteous amonge men. They labour all to shed bloude, and euerpe man hurteth his brother to deathe, yet they saye they do well, whē they do euill. As the prince willet, so sayeth þy Iudge, that he maye do hym a pleasure againe. The greake mā speaketh what his herte desireth and the hearers allowe him. The best of them is but a thysle, and the moste righteous of them is but a byer in the hedge.

Let no man breue his frende, nor put his confidence in a brother.

Kepe the porte of thy mouthe from her that speaketh in thy bosome.

A mans foes shall be euen they of his owne household.

Where is there suche a God as thou? That pardonest wickednes, and forgiveest the offences of the remnant of thine heritage? He kepeth not his wrath for euer and why? his desire is to haue compassion, he shall turne againe, & be merciful to vs: He shall put downe our wickednes, and cast all our synnes into the botome of the sea.

Thou shalt kepe thy trueth with Jacob, & thy mercy for Abraham, like as thou hast sworne vnto our fathers long ago.

The booke of the Prophete Nahum the. i. Chapter.



The Lord is a gelouse Lord, and a taker of vengeance is the Lord and wrathfull.

The lord taketh vengeance of his enemies, and reserueth displeasure for his aduersaries.

The lord suffered longe, he is of greate power, and so innocent, that he leueth no man faultlesse before hym.

Ful gracious is the Lord, and a strong hold in the tyme of trouble, he knoweth they that put theyr trust in hym.

Like as the thornes that stycke together, and as the dyce strawe, so shall the dyonhardes be consumed together, euen when they be full.

The

The booke of the Prophet Aba-
cuc the fyrst Chapter.

Irrauny and violence are before
me. Power ouer goeth right: for
the lawe is torne in pteces, and
ther can no right iudgement go
forth. And why? the vngodly is
more set by then the ryghteous,
this is the cause that wryge iud-
gement pcedeth.

The.iiij. Chapter.

The vntighteous thinketh hym selfe in saue-
garde, as a stronge holde: but the iuste shall
lyue by hys sayth.

Wo be to hym that heapeyth by other mennes
goodes.

Wo vnto him, that couetously gathereth euill
gotten goodes into hys house, that he may sette
his nest on hye, to escape from the power of mis-
fortune.

Wo vnto him that buyldeth the towne with
bloude, and mayntayneth the citie with vnrigh-
teousnesse.

Wo be vnto hym that geueth his neyghbour
drynke, puttyng in gall, and maynuge him vpon
hen that he may se his priuities.

Wo be vnto hym, that sayth to a pease of wod
gyffe, and to a dumme stone, stande vp: for what
instruction may suche one geue? Beholde it is
layd with golde and siluer, and there is no bryth
in it. But the lord in his holy temple is he whom
all the worlde shulde feare,

The

The booke of the Prophete Sophony the.i. Chapter.

I Will visite the princes, & hym-
ges chyl dren & al such as weare
straunge clothyng.

The greate daye of the lord
is at hande, it is harde by, and
commeth a pace. Horrible is the
tydings of the Lordes day, the
shall the Gyaunie cepe oute, for
that daye is a day of wrathe, a day of trouble, &
heapnesse: a daye of vtter destruction & misery a
darke glomyng daye, a cloudye and stormy day,
a daye of the noyse of trompettes and shawmes,
against the strong cities and towers. They shal
not thei Golde shalbe able to deliuer them
in that wrothful daye of the lord, but the whole
lande shalbe consumed thowse the fyre of hys
gryous: for he shal soone make cleane ryddaunce
of all them that dwell in the lande.

The.ii. Chapter

Seke the Lord all ye meke herced vpon
earthe, ye that worke after hys iudge-
mente seke ryghteousnesse, seke lowly-
nesse. that ye maye be defended in the wrothfull
daye of the Lord.

The

The booke of the Prophete Za-
chary the first Chapter.

Turne you vnto me saythe the Lord of
hostes, & I wyll turne to you saythe
the lord of hostes.

The. v. Chapter.

Is a springe booke of. xx. cubytes longe and
ten cubytes broade. Then sayde he vnto me.
This is the curse þ goeth furthe ouer the whole
earthe, for all theues shalbe iudged after this
booke, and all sweares shal be iudged accordyng
to the same, and I wyll bring it forth, sayth the
lord of hostes, so that it shal come to the house
of the thefe, and to the house of hym that falsly
swareth by my name, and shal remayne in his
house and consume it, with the tymbre and stones
therof.

The. vii. Chapter.

Thus sayeth the Lord of hostes, execute
true iudgemēt, shewe mercy and louynge
kyndenesse, every mā to his brother. Do
the wyddowe, the fatherlesse, the straunger
and poore no wrong, and let no man imagine
euill agaynste his brother in his hearte.

Lyke as he spake, and they woulde not heare,
euē so they cryed, and I wolde not heare, sayeth
the Lord of hostes.

The. viii. Chapter.

Speake every man the truth vnto his neigh-
boure, execute iudgement truly and peace-
ablye within your portes, none of you imagine
euill in his harte agaynste his neighbour, & loke
no false othes. For all these are þ thyng that I
hate, sayeth the Lord.

The. xiii. Chapter.

Chap

The Prophecy of Zachary. Fo. lxxxviii.

Thus sayeth the Lord of hostes, The fasts
of the fourth moneth, the fast of the fyfthe,
the fast of the seuenthe, and the fast of the tenth,
shalbe ioye and gladnesse, & prosperous hys fra-
tis vnto the house of Iuda, onely loue the truth
and peace. The. ix. Chapter.

Reioyse thou greatlye, O daughter Zion.
Be glad, O daughter Ierusalem, for loe, the
king commeth vnto thee, euē the righteous and
Saviour, lowly and simple (s he, he sayeth vpon
an asse, and vpon the foale of an asse.

The. x. Chapter.

And I sayde vnto them, yf ye thinke it good
buyng hyther my price, yf not then leaue.
So then they weyed downe thirtie siluer pence,
the value that I was prayled at. And the Lord
sayd vnto me, caste it vnto the potter (a goodlye
price for me to be valued at of them) and I toke
the. xxx. siluer pence, and caste them to the potter
in the house of the Lord.

The. xii. Chapter.

Whereouer, vpon the house of Dauid, & vpon
the cytyzens of Ierusalem wyll I poure out
the spirite of grace and compassion: so that they
shall loke vpon me, whome they haue pearfed, &
they shall bewepe him as men mourne for theyr
deuyle begotten sonne: yea, and be ioye for hym
as men are ioye for theyr fyrste chyld.

The. xiii. Chapter.

And yf it be sayed vnto hym, how came
these woundes then in thy handes? he
shall aunswere. Thus am I wounded
in the house of mine owne frendes.

Smyte the shepheard, and the shepe shalbe
scattered abroad: and so will I turne myn hand
to the lytle ones.

The

The .xliii. Chapter.

AND the lord my god shall come, and al salutes wpythin him. In that day shal it not be lyght, other cleare oz dymme. Thys shalbe that spectall daye whiche is knowen vnto the Lord, neither day noz nyght, but aboute euening time it shal be lyght.

The booke of the Prophete Malachy the .i. Chapter.



Is not Esau Jacobs brother, sayeth the lord? yet haue I loued Jacob, & hated Esau. Yea I haue made hys hylls waste, & hys heritag in a wyldernesse for dragons

Yf ye offer the bynde, is it not euill? and yf ye offer the lame and sicke, is not that euill? yea, offer it vnto the prince, shall he be content wth the, oz accepte thy persone, sayth the LORD of hostes.

What is he among you, that wyl do somuche as to shut the doores, oz to kyndle the fyre vpon my aulter for nought: I haue no pleasure in you, sayeth the lord of hostes.

From the rising vp of the sunne, vnto the going downe of the same my name is great among the gentiles: Yea in euery place shall there sacrifice be done, and a cleane offering offred by vnto my name: for my name is great among y^e heathen sayeth the Lord of hostes.

Cursed be the dissembler, which hathe in hys flocke one that is a male, and when he maketh a vowe, offereth a spotted one vnto the Lord.

The. ii. Chapter.

In the Blesses typpes shoulde be sure knowe ledge, that manne maye seeke the lawe at hys mouth for he is a messenger of the **LORDE** of hostes.

The. iiii. Chapter.

I will sende my messenger, which shal prepare the waye before me.

Beholde, he cometh sayeth the **Lorde** of hostes. But who may abyde the daye of hys coming? Who shalbe able to endure, whē he appeareth? for he is lyke a golde Smythes tye, and lyke washers sope. He shal set him downe to trie and to cleanse the syluer, he shal pource the chyldren of Lemy, and purisye them lyke as Golde and syluer.

I will come and punishe you, and I my selfe will be a swyfte wytnesse agaynste the wyches, agaynste the aduoutcers, agaynste false sweaers, yea and agaynste those that wrongfully kepe backe the hyrlynges dewtye: which were the wyddowes and fatherles, and oppresse the straunger, and feare not me sayeth the **Lorde** of hostes.

Turne ye nowe vnto me, and I will turne me vnto you sayeth the **Lorde** of hostes. Ye say, wherein shall we turne? Should a man vse false heade and disceyte with god as ye vse falseheade and disceyte with me? yet ye say, wherein vse we disceyte with the? In riches. Therfoze are ye cursed with penurt, because ye dissemble with me, al the sort of you. Bysing every tye ino my barne that there maye be meate in my house, and proue me withall sayeth the **Lorde** of hostes, yf I will not open the wyndose of heauen vnto you, and powe you oute a blessing with plenteousnesse,

yea

The Prophecy.

yea I shall reioyce the consumer: for your sakes,
so þe shall not eate vp the fruite of your ground:
neither shall the vineyard be barron in the field
sayeth the Lord of hostes. Insomuche that al
people shall saye that ye be blessed. For ye shall be
a pleasaunt land sayeth the Lord of hostes.

The .liii. Chapter.

The day commeth that shall burne as an oven,
and al the proude, yea, and al such as do wil-
kednesse, shall be strawe, & the day that is to come,
shall burne them vp, sayeth the Lord of hostes,
so that it shall leue them neyther roote nor brann-
che: But vnto you that feare my name shall the
sunne of righteousnes aryse, and health shall be
vnder his winges: ye shall go forth and multiply
as the fat calves, ye shall treade downe the
vngodly, for they shall be lyke the ashes vnder the
soles of your feete in the daye that I shall make
sayeth the lord of hostes.

Beholde, I wyll sende you Elias þe Prophe-
t before the coming of the daye of the greates and
fearfull Lord.

The booke of the Propheete Ba- rucker the fyrst Chapter.



The deade that be gone downe to
theyr graues, and whose soules
are oute of theyr bodie, ascrib-
vnto the Lord, neyther prayse
nor righteous makinge: but the
soule that is vexed for the mul-
titude of her synnes, which goeth on branelp and
wekely, whose eyes begi to faile, yea, such a soule
ascribeth prayse & righteousness vnto the Lord
The

¶ The. iij. Chapter.

O Learne then whete discretion is, whet vertue is, where vnderstandynge is, that thou mayst knowe also from whence cometh long life & necessary lyuynge, the yght of the eyes, and quyetnes, who euer founde out her place? whoe euer came into his treasures.

Afterward did he shew hym selfe vpon earth and dwelle among them.

¶ The. iij. Chapter.

Blessed is the godly man, that hath no ydolles, and worshippeth none, for he shal be farre from teyrouse.

The first booke of the Machabees

The. ii. Chapter.

This ye maye consyder thowwe out all ages since the worde began; that who so euer put theyr trust in God, wer not ouercom, feare not ye then the wordes of an vngodly manne, for hys glorye is but donge and worme, to day is he set vp, and to morowe is he gone, for he is turned into earthe, and hys memory all is come to nought.

¶ The. iij. Chapter.

But Judas saide, it is a small matter for man to be ouercome with fewe, yea, there is no difference to the God of heauen, to deliuer by a great multitude, or by a small company, for the victorie of the battaile standeth not in the multitude of the host, but the strength cometh fro heue.

The Prophecie

Judas ordeined captaiues ouer the people, ouer thousandes, ouer hundredes, ouer fiftie, and ouer tenne. But as for suche as builded thein houses, married wiuies, planted the vineyardes, and those that were feareful, he commaunded the euery manne to go home againe, acco:dyng to the lawe.

The. iiii. Chapter.

Judas and his brethren with the whole congregation of Israel, ordeined that the tyme of dedication of the altar should be kept in his season from yeare to yeare, by the space of eyghte dayes from the. xiiij. dayes of the moneth Canue with myght and gladnesse.

The. v. Chapter.

Ad to prouoke the Elephantes for to fight they shewed them the sap of red grapes and molberyes.

The seconde booke of the Machabees the. iii. Chapter.



Thanke Anias the hye priest, for his sake hath the Lord graunted the thy lyfe.

The. iiii. Chapter

Ad do wychedly against the lawe of god, shal not escape unpunished.

The. v. Chapter.

But was Antiochus not content with this, but durst go into the most holy temple; (Menelaus that traytoure to the lawes, & to his owne naty: rall cōtrey, beyng his guyde) & with his wycked handes toke þe holy vessell, whiche other kyn

ges and cyties had geuen thether for the garnys-
hyng and honour of the place, them toke he in
his handes vntoworthelpe, and defiled them.

God hath not chosen þ people for þ places sake,
but the place for the peoples sake: and ther efore
is the place he come partaker of þ peoples trou-
ble, but afterwarde shall it enioye the welthe of
thē. And lyke as it is now forsake in the wra-
the of almightie god, so when the greate god is rec-
ciled, it shalbe set vp in hye worship agayne.

The. vi. Chapter.

When god suffereth not sinners longe to fo-
lowe their owne mynde, but shewethelpē pu-
nithē thē, it is a tokē of his greate louyng kind-
nesse. For this grace haue we of God more then
other people, that he suffereth not vs longe to
synne vnpunished lyke as other nations, that
when the daye of iudgement commeth, he maye
punishe them in the fulnes of their synnes. Yf
we synne, he correcteth vs, but he neuer with-
draweth his mercye from vs, and though he pu-
nithē with aduersitie, yet doeth he neuer forsake
his people.

The. viii. Chapter.

Ho? they, sayd Judas Machabeus, truste in
their wapons and boldnes, but oure confis-
dence is in the almightie Lord, which in þ twi-
eling of an eye, maye bothe destroye them that
come agaynste vs and all the worlde.

The. xii. Chapter.

Judas gathered of euery one a certayne in so
muchē þ he broughte together two. M. drag-
mars of siluer, which he sente vnto Ierusalē þ
there might a sacrifice be offered for the misdeed.
In the place which he did well and right: for he
had some consideration and pondring of the lyfe

The prophete

that is after this time. For if he had not thought that they whiche were layne, did not liue, it had bene superfluous and vayne, to make any bowe or sacrifice for them that were deade. But foras-
much as he sawe that they whiche dye in the fa-
uour and belefe of god, are in good rest and loye,
he thought it to be good and honorable for a rei-
concilinge, to do the same for those whiche were
layne, that the offence mighte be for geuen.

The .xv. Chapter.

This is he that prayeth much for the people
for all the holy cite, Jeremy the Prophet
of God.

And Machabeus helde by his handes to-
wards heauen, calling vpon the Lord, that both
wonders: which geueth not the victorie after
multitude of the weapons, and power of the host
but to them that please hym, accordinge to his
owne will.

The Aycanoz and they that were with him,
drew nye with shaftes, and lances: But Judas
and his company with prayer and calling vpon
god. With theyr handes they smote, but with their
hartes they prayed vnto the Lord, and slewe no
lesse then .xxxv. M. men.

Finis.

Here endeth the olde Testa-
mente.

The Table of the olde Testament.

3



Abam is commaunded to departe
his country. gen. xii.

Abraham is blessed. gen. xliii.

Abzē doth rescue Lot. gen. xliii.

Abiam payeth tithes. ge. xliii.

Abiam wyl be onely enryched of
God. gen. xliii.

Abiams sede is lykened vnto the starres.

gen. xv. xxb.

Abiams sayth doth iustifye hym. gen. xv.

Abiams name is chaunged. gen. xvi.

The signification of Abraham. gen. xvi.

Abraham did laugh. gene. xvi.

Abraham sawe thye, and worshipped one. ge. i. g.

Abraham laye not thy hande vpon the chyldre.

gene. xxi.

In Abrahams sede shall the nations of þ worlde
be blessed. gene. xxi. xxb.

Abraham wepte for Sara. gen. xxxii.

Abrahams yeares. gene. xxb.

Abominations, that man shoulde were womans
clothyng. deuto. xxi.

Abimeleche sowde salte thozow out Sichem.

iudge. ix.

Abolons bewty, and the weigthe of the heare of
his heade. li. reg. xliii.

Ahaba penance. iii. reg. xxi.

Adam a gardener. gene. ii.

Adam is for bodden to eate of the tre of knowe-

ledge of good and euill. gene. ii.

Adam whers arte thou. gene. iii.

Adams

The table.

Adams and Eues excuse	Gen. iij.
Adams curse	Gen. iij.
Adouenterers punishment death	Gen. xx. Leuit. xx. Deut. xxij.
Adonibezek	Judg. i.
Aduersitties proueth a frende	Pro. xviij.
Aduersitie trieth men	Isaiah. iij. xij.
Adde nothinge to the worde of God.	Pro. xxx.
Age hath vnderstandings	Job. xij.
Age of man	Psal. xc.
Againste inticers	Deut. xxiij.
Age is honourable	Wised. iij.
Age standeth not in the multitude of yeares.	
Wisdom. iij.	
Ahitophels counsell	II. Reg. xvi.
Ahud thrust his dagger in kyng Eglons belly.	
Judges. iij.	
Alme, and mercy redeme synne	Dani. iij.
Angels do offer our good woyses vnto God.	
Cobi. xij.	
Angels foode is inuisible	Cobi. xij.
Antechrist and the tyme of his endurance.	
Daniel. viij.	
Arke of god	Exo. xxi.
Barons rodde	Exod. viij. Num. xviij.
Baron and his apparell	Exod. xxij.
Baron is annoynted	Exod. xxij.
Barons deathe was mourned. xxx. dayes.	
Num. xx.	
Barons peares	Num. xxij.
Bas eye vnto the Lord. II. of the Chron. xxiij.	
Babylons are destroyed by the angel. 4. Reg. ix. Esaye. xxxvij.	
Bes	Psal. cxv.
But the buyder of Aduer,	Gen. i.

The table

B

Babel	Gen. xi.
Babbling breedeth offence	Pro. x.
Balaunces and true weightes	Leui. xxi.
Banquettes	Pro. xi.
Balaams asse doeth speake	Num. xxi.
Be not ouer wyle	Preach. ix.
Be familer w th thy equall	Dirac. xiii.
Beginnings of synne	Dirac. x.
Beginnings of pride	Dirac. xxi.
Bethleem	Mic. iii.
Beautifullnes of women	Dirac. ix.
Blessed men. Psal. l. xxix. xli. xlii. cxi. cxi.	
Esay. lvi. Jeremie. xvi. Baruc. vi.	
Beggars.	Deut. xv.
Beastes suffered to be eaten.	Leui. xi.
Bezabeel a fine workeman	Exod. xxxi.
Blasphemers of God	Leui. xxiii.
Blockes to Rumble at	Leui. xix.
Bloud is not to be eaten	Gen. ix. Leu. vii. xvii
Bondage of Israel	Exod. i.
Body that is hanged shal not remaine all night vpon the tree	Deut. xxi.
Breade from heauen	Exod. xxi.
Breade ho ^u red and commen	1. Reg. xxi
Breath of life	Gen. ii
Breath of the Lord	Esay. xxx
Bawling wife	Pro. xix
Breade of teares	Psal. lxxx
Bring not thy seruaunt v ^y delicately	Pro. xxi
Brother muste marry his brothers wife. if he dye without issue	Deut. xxv
Burning buche	Exod. iii
Birth of Esau and Jacob	Gen. xxv
Baines oblation	Gen. llii.

B, liii

Gen. llii.
Lain

The table.

Rain murmureth his brother	gene. xlii.
Rain is cursed	gene. xlii.
Rains desperacion	gene. xlii.
Caruer of Idols	dent. xlii.
Casters of Idols	tere. xv.
Cattell for offerings	leui. i.
Cherubines two	exod. xxv.
Chenaniahu master of musike	i. chor. xv.
Christ offered hymselfe to be tormented	ela. xv.
Christ rideth vpon an ass	zacha. ix.
Christ suffered for our synnes	ela. xlii.
Circumcision, & the institution therof	ge. xvii.
Circumcision, and the tyme therof	gen. xvii.
Circumcision of Abram	gen. xvii.
Circumcision of the hart	ier. xlii.
Cites throught the prayers of good men are saued	gen. xli.
Confusion of language	gen. xi.
Consider the ende of thynges	psal. vii.
Conscience wounded or vexed	wised. xvi.
Complaine of the pooze	psal. xlii.
Counselers and how many suffice	psal. vi.
Couetous man	psal. x.
Good counsaile	psal. x.
Couetousnes in all kyndes of men	ier. vi.
Cluster of grapes	nume. xlii.
Creation of heauen and earth	gen. i.
Creation of man and woman	gen. i.
Custome of mariage	gen. xlii.
Cucumbers and melons	nume. xi.
Curse not smyte not thy father	exod. xxi.
Cursed is he that maketh ydolles	wised. xlii.
Curlousitie i goddes workes is forboode.	psa. xlii.
D	
Dayes of man	gen. vi.
Dayes are not lyke	psal. xlii.
	Dauis

The table.

Dauid with his harpe dreane awaye the euell sp	i. of the kinges. xvi.
Dauid saying to Goliath	i. of the kinges. xvi.
Dauid wolde not laye his handes vpon kynge	i. of the kinges. xvi.
Dauid	i. of the kinges. xvi.
Dauid did fast & wepe for his chilles life.	2. re. 12
Dauides answere to Gad the prophete.	
	i. of the kinges. xvi.
Dauid sayd not hurle goddes temple, and why.	
	i. of the Chron. xvi.
Dauides desyre	psal. xvi. xvi.
Death in the pot	i. of the kinges. xvi.
Death and lyfe in the tonge	prover. xvi.
Death came by the deuill	wp. d. i.
Death is bothe bytter and swete	Byrach. xvi.
Deade men knowe nothinge	Preacher. ix.
Deade men shall rise.	Esay. xvi. 37. Da. xvi.
Dedication of the aulter	macha. iiii.
Dequyte of bodge letteth a mā to be a prieste.	
	Leuit. xvi.
Deuicement	Deut. xvi.
Dina is infozed	Gen. xvi.
Disobediēt chylde	Deut. xvi.
Discrete seruaunt	Byrach. xvi.
Dyet pzo longeth lyfe	Byrach. xvi.
Done	gen. xvi.
Do good to the deade	Byrach. xvi.
Doeg at Hauls commaundement slewe.	ix. p. 12
	2. re. i. of the kinges. xvi.
Domes daye.	i. of Esdras. vii. Esay. xvi. Da. xvi.
	Joel. i. ii. Hoph. i. zach. xvi. mala. 3. 4.
Doctrine is lyfe	Prover. xvi.
Dreames.	Byrach. xvi.
Dronckennes	Esa. v.
Dronshardes	Joel. i. Rahum. i.

The Table.

Earthe. Gene. 1.
 Earthe was corrupte. Gene. vi.
 Earthe shalbe nomore destroyed wth water. ge. vi.
 Eate for necessitie and not for lust. preacher.
 Egyptians eate not with the Hebrewes. gen. xliii.
 El^e sel backwarde and brake his necke. i. re. liii.
 El^e as fast. iii. Reg. xliii.
 El^e as shal appeare before domes day. mala. iii.
 El^e as deuided the water with his mantell.
 liii. of the hyng. ii.
 El^e ens sepulchre. liii. of the hyng. xlii.
 Enoch. Dyach. xlii.
 Eldest chyld must haue double porcion. deu. xi.
 Enticers of maydens. Exo. xxi.
 Eye of the lord. psal. cxviii. xxviii.
 Easter continued. vii. dayes, and of the breade
 that was eaten. Exeche. xxi.
 Esau doth sel his byrthright. gene. xxv.
 Euery man shoulde be L D D C in hys own
 house. Esther.
 Euery man shal beare his own offees. exe. xviii.
 Euery mā deserueth god in paine of tithes. ma. iii.
 Excesse of wine. Dyach. xxxi. xxxvii.
 F
 Faythfull frende. Dyach. vi.
 Fal into the handes of god. Dyach. ii.
 Faythful seruauit. Dyach. xxviii.
 False witnesse. Deut. xix.
 False tongue and the rewarde therof. psalm. cxv.
 Fastyng of the euill is reprobous. psalm. lxxv.
 Fast for synnes. Dyach. xxxviii.
 Fastyng p^{ro}pleaseth & displeaseth god. esai. lviii.
 Field must not be sowē wth diuerse sēde. leui. xxi.
 Fede thyne enemye. p^{ro}u. xxv.
 Feare

The table.

State of God.	Psal. xxi. Prouer. i. Hyrac. xi
State thy kynge.	Prouer. xx.
State of the Ambassadors.	Esay. iiii
Fire must burne continually vnto p. aulter. la. vi	
Fire shall go before god at the later daye.	
Psal. l. xcvi. Esay. lxxvi. Joel. ii.	
Fire of hell.	Esay. xxx.
Fire of the wyched shall not quench.	Esa. lxxvi.
Finger of god.	Ezo. viii.
First borne of all thynges is goddes.	Ezo. xiii.
name. iii. xiiii.	
Forserpentes.	name. xxii.
flying booke.	zachari. v.
four strong thynges.	iii. Esdras. iiii.
four thynges say neuer hos.	p. 10. xxx.
four thynges that passe mans capacite.	p. 10. xxx.
four thynges that disquiet the earth.	p. 10. xxx.
four thynges to be feared.	syrach. xxvi.
four fastes.	zachari. viii.
fornicacion with stones.	Iere. lli.
frewill.	syrach. xv.
G	
Gathering of grapes.	Leui. xxi.
Gideon and the number of his stones.	Judi. viii.
Geue to the pooze.	p. 10. xxviii.
Glouy.	syrach. xxvi
Geue not thy goodes to another.	syrach. xxxii.
Gifte of a p. ynce geue to his sone, or to his ser- uauntes sonne.	Eze. xlv.
Giftes blind men.	Ezo. xxiii. Deu. xvi. syrac. xli
God repenteth that he made man	gen. vi
God doth not repent.	name. xxii.
God will no more curse the ground.	gene. viii
God sweareth by hymselfe.	gene. xxi. Esa. xli
God blesteth Jacob, and p. cause why.	gen. xvi.
God doth holde Pharos harte.	Ezo. iiii.
God	

The table.

God kepte Pharo, and why Exod. 12.
 God is a gelouse god Exod. 22.
 God dothe visite synne vnto the thynde and the
 fouthe generation Exo. 22. Num. xliii.
 God is full of mercy Num. xliii. iiii. Eld. vii.
 God of the altar is the priestes inheri. nu. xlviii
 God heareth kyngs Dehons harte Deut. ii.
 God is pre vnto vs, in all thynges Deut. iiii.
 God must be beloued, and howe Deut. vi.
 God rewardeth those that hate hym, and howe.
Deut. vii.
 God, and what he requireth of manne Deu. 2.
Dehe. vi.
 God is a mighty lord of power 1. Reg. ii.
 God beholdeth the haerte 1. Reg. xvi.
 God at seasons doth sende euell spirites to men.
1. Reg. xvi.
 God hath no pleasure in oure dānation. Job. iii.
 God teacheth those that feare hym, and what.
Psalme. xlv.
 God destroyeth the counsellors of princes. ps. 33
 God is with the contrite psal. xliiii.
 God shall neuer fayle psal. xli.
 God hath a respecte vnto the lowly psal. xlii. 8.
 God is enery where psal. Lxxv.
 God deliuethe in those he chastneth prou. iiii.
 God hath a respecte vnto $\frac{1}{2}$ thankfull. syac. 3.
 God is mercifull and wꝛathfull syach. v.
 God heareth vs not, and why Esay. lix.
 God doth not forsake his people for ever.
Lamen. iiii. ii. Bacha. vi.
 God is the geuer of kyngdomes Daniel. iiii.
 God is a strong hold Raum. i.
 God loued Jacob, and hated. Esau. Mala. i.
 God will beare witness agaynste the wicked.
Malach. ii.

God

The table.

God suffereth not his people to be longe bap-
tised ii. Macha. vi.

God geueth the victorie accordyng to his owne
wyl ii. Mach. xv.

Goddess commaundementes Exod. xv.

Goddess commaundementes muste euery where
be spoken of Deu. vi.

Goddess manifold blessings deut. vii.

Goddess curse is on those that are hanged.

Deut. xxi.

Goddess mercies are passing great i. Cro. xxi.

Gods pleasure is in the humble meke. Ju. ix.

Gods bowe and arrowes are ready psal. vii.

Gods iudgementes are true psal. xix.

Gods visitation psal. lxxix.

Gods mercy shall endure for ever psal. ciii.

Gods mercy exceedeth his workes psal. cxlv.

Gods delite and pleasure, in whom? psal. cxlvii.

Gods seruauntes shall prosper esay. lxx.

Gods repentaunce Iere. xlviii.

Gods might and power. Dan. ii.

Gods delite Mich. vii.

Good workes receaue rewardes. liii. Esdras. g.

Good workes psal. cxi.

Goodes vayneely gotten Prouer. xiii.

Good wyfe Prou. xviii.

Good name preach. vii. syrac. xli.

D

Dabelles oblacion and death gen. llii.

Haude of god i. Esd. viii.

Ham the father of Canaan gen. ix.

Hagars sonne beyng bonde cannot be heyre
with Isaac Gen. xxi.

Hanon myslusyng Dauids seruauntes.

ii of the kynges. v.

Happye is þat mā whome god punisheth. Job. v.

Happye

The Table

Happye is he þ is not bozne.	preach. lxxx.
Menoche.	gene. v.
Helpe thy enemy.	Ex. xxiii.
He þ goeth out of his sanctuary may be sayne.	
Rume. xrb.	
Hear the poore as well as the ryche.	Deut. i.
He that wyl not heare the Priest and the iudge	
shall dye.	Deut. xvii.
Hzechia destroyed the brase serpent. liii.	Re. xviii.
Hzechias prayer.	lii. Reg. xx. Esa. xcviii.
Hzechias life is prolonged.	liii. Re. xv.
He that iustifieth him selfe, condemneth himselfe.	
Job. ix.	
Heavens are not cleane in gods sight.	Job. xv.
Heutnelle.	syach. xxx.
He that wyl not heare shall not be heard.	ya. vi.
Hired scruauntes must dayelye be payde their	
wages.	Co. liii.
Hyde not thy synnes.	prover. xxviii.
Honour thy mother.	Co. liii.
Hooders of corne.	pro. xi.
Honour thy father, and kowe.	syach. iii.
Howe a man shal vse hym selfe with a manne of	
might.	syach. xlii.
How we shall fynde grace in the sight of god.	
syach. xviii.	
Howe Elephantes maye be prouoked to fight.	
Micha. vi.	
Hunger of the worde of god.	Amos. viii.
I	
Iabell.	gene. lxx.
Jacob, and it signification.	gen. xxvii.
Jacob wrestleth with an aungell.	gen. xxxii.
Jacobs dreame.	gen. xxviii.
Jacobs bowe.	gen. xxxiii.
Jacobs loue to Rahell.	gen. xxxi.
	Jacob

The Table.

Jacobs pollicet.	gene. xxi.
Jacobs humilitie.	gene. xxii.
Jacobs name is chaunged	gene. xxiii.
Jacob blesteth his chyliden	gene. xlviii.
Jacob helde Esau by the hele, and what it mea- neth.	iii. Esd. vi. Ose. xii.
Jacob was troden vnder fote, and why.	isa. xlii.
Jahel slewe Sychara.	Judg. iiii.
I am that I am.	Ezo. iiii.
Jeremye was sanctified in his mother wombe.	
Jeremye. i.	
Jeremye prayeth for the people.	ii. Mach. v.
Jeroboams hande.	iii. Re. xiii.
Jmales grauen.	Deut. iiii.
Innocente bloude cryeth vnto god.	gene. iiii.
Imagination of man	gene. viii.
Innocente tongue.	Prour. x.
Iniquitie shall haue the vpper hand.	iii. Esd. v.
Inheritaunce, and to whome it & all descended, for lacke of heyyes.	nume. xxvii.
Ioseph the Dremer.	gene. xxvii.
Iosyphs fidelitie to his master.	gene. xxxix.
Ioseph be mourneth his father	gene. xli.
Ioseph commaunded that his father shoulde be embaumed.	gene. i.
Ioseph commaunded his bones to be taken oute of Egypte.	gene. l.
John the Baptiste.	Esay. xl.
Josua fighteth agaynst Amalech.	Ezo. xvi.
Josua as long as Moses held vp his handes gat the victory.	Ezo. xvi.
Josuas yeares.	Josu. xxiii.
Jonathas bowe.	ii. Reg. i.
Jonas is caste into the sea.	Jonas. i.
Jonas was. iiii. days in the fishes belly.	Jona. ii.
Israel robbeth the Egyptians.	Erod. iii.
	Israelites

The Table.

Isaacytes neuer iournepe but at goddes com-
maundement.

Israell knoweth not god.

Israell is styffe harted.

Last man lyueth by hys sayth.

Judith fasted all her lyfe.

Kepe thy mouth and kepe thy lyfe.

Kepe thy owne counsell.

Keye of the house of Dauid.

kyng Og, and hys bed of yron.

kyng Dauids reigne.

kynges shoulde be wyse and learned.

kynges displeasure.

kynges harte.

kynges shoulde drynke no wyne.

kyng zedechias eyes are put out.

kyng Nabuchodonosor.

kyng Antiochus

knowledge of wysedome

knowledge engendereth care

Laban and his two wyues

Lamech and his two wyues

Lawe of God shoulde be soughte at the Priestes
mouthe

Leper must be presented to the priest

Leper must dwell alone

Lepet. and howe the house that is infected with
the Leper must be ordered

Left handed men maruelous syngers

Lende vnto the poore

Lende not to the mightie

Leutes are goddes

Liberallite byngeth plenty

Liberallity byngeth a man to honour.

name. ii.

escape.

ezekiel.

abaal.

judith. viii.

prover. xii.

lyra. xxxvii.

isa. xlii.

deut. iii.

ii. reg. v.

psal. ii.

prover. xvi.

prover. xxi.

prover. xxx.

ieremi. xxiii.

dan. iii.

ii. macha. v.

prover. xxiii.

preach. i.

gene. xxi.

gene. xlii.

mal. ii.

leut. xlii.

leut. xlii.

leut. xlii.

judg. x.

deut. xv.

prach. viii.

name. ii.

prover. xi.

p. x. xviii.

lyers

The Table.

Myers wleth beastes.	Exo. xxi. leut. xviii. xx.
Mye with mankind.	leut. xviii.
Mye of man is but wynde.	Job. viii.
Mye of man is full of misery.	Job. xliii.
Mye vncorrupt.	wyld. vi.
Myghtes two.	gene. i.
Myppes of a Gaundeter.	prouer. iiii.
Myppes of a harlot.	prouer. iiii.
Myt is taken prysoner and rescued.	gene. xii.
Myt receiued aungels.	gene. ix.
Myt offereth his two daughters to the Sodomit	tes
	gene. xix.
Mottes wyfe.	gene. xix.
Mottes.	psal. xxi.
Mouers of money.	preacher. v.
Mucifer and his fall.	Esay. xliii.

¶

Man hath the dominion of al thynges.	gene. i.
Man is shapd of dust.	gene. ii. Job. x.
Man gaue euery beast his name.	gene. ii.
Man to be ioyned to his wyfe shall leaue father and mother.	gene. ii.
Man hath the rule of the woman.	gene. iiii.
Man shall retorne into duste.	gen. iii.
Man maye rule synne.	gen. iiii.
Man that gatherd stiches vpon the sabbth day.	

¶

Man lyueth by the worde of god.	Deut. ii.
Man that is fearefull, or betrouthed to a wyfe, shall not go to battayle.	Deut. xx. xxi.
Man with. xliii. fyngers and toes.	i. Chro. xx.
Man neuer continueth in one state.	Job. xliii.
Man at the latter daye, shall receaue his body as sayne.	Job. xix.
Man in the syghte of god is vncleane.	Job. xxi.
Man carith nothyng of his ryches with him.	

¶

Job.

The Table.

Job. xlviii.

Man hath all thynges in subjection, psal. viii.

Man shal be recompensd, and how, psal. xlviii.

Man is altogether vanitie, psal. xxxix.

Man is conceaued in synne, psalm. li.

Manne fadeth away lyke grass, Sirach. xliii.

Esay. xliii.

Man hath fre wyll.

Syrach. x.

Man shalbe knowne be his face, Syrach. xix.

Man cannot rule hymselfe, Jere. x.

Man of Inde, Jeremy. xliii.

Manne meate.

Manne dayes are appoynted Job. xliii.

Manne tyme commeth sodenly, prea. li.

Malice of man, gene. vi.

Mantragoza, gen. xxx.

Manna his tast, and lykenes Exo. xvi. Au. xi.

Manna was eaten, xl. yeares, Exo. xvi.

Manna censd, Josue. v.

Manasses returned agayn to Ierusalem, ii. cor. x.

Mary thy daughter, Syrach. vii.

Makers of vnrighteous lawes, Esay. x.

Meke spirited, psal. xlviii.

Manc. Thetell. Pharas, Daniel. v.

Melchisedech the hie priest, gene. xliii.

Many be created, & fewe preserved, iiii. Es. viii.

Mercy deliuereth from death, Tob. iiii. xii.

Mercy and faythfulness must be wyrtten in mans heart, pro. iii.

Men brimete for the warres, macha. iii.

Mynstrell, iiii. Reg. iii.

Montyon, Iba. i.

Moses and why he was so called, Exo. ii.

Moses brake the tables, Exod. xxxii.

Moses prayeth for the people, Exo. xxxii.

Moses fasted, xl. daies & xl. nightes, ex. 34. de. 9

Moses

The table.

Moses full of mekenes	Num. xlii
Moses with his rod smote the rocke.	Num. xxi
Moses yeares.	Deut. xxxii
Murder requireth murder.	Exo. xxi
Muspke garnisheth the feaste.	Deut. xxxii
Nadab and Abihu for censynge before the Lord were consumed with fyre.	Leut. x
Nahas answer to the menne of Jabes.	1. of the. kyng. xi
Nathans answer to Dauid. 11. of 7 kinges.	xxi
Naked we came, and naked we shal departe.	
Job. 1. preach. v	
Name of god.	1. of the. kyng. xi
New frendes	1. of the. kyng. xi
Names of Christ	1. of the. kyng. xi
Nimrod a mighty hunter.	1. of the. kyng. xi
Antistes and theyr repentance.	1. of the. kyng. xi
Noah and hys thre sonnes	1. of the. kyng. xi
Noah was a husbandman	1. of the. kyng. xi
Noah planted wyne.	1. of the. kyng. xi
Noah was broken.	1. of the. kyng. xi
Noah two sonnes couerd his prynces.	1. of the. kyng. xi
No man may se god and lyue.	1. of the. kyng. xi
Roman shoulde be compelde to drynke.	1. of the. kyng. xi
Rone good on the earthe.	1. of the. kyng. xi
Nothyng can be hidden from god.	1. of the. kyng. xi
Number of all those that came with Jacob into Egypte.	1. of the. kyng. xi
Number of the Israelites that went to the warres.	1. of the. kyng. xi
Number of 7 Leuites.	1. of the. kyng. xi
Number of the cities appertayninge to the Leuites.	1. of the. kyng. xi
Number of the connyng mactious.	1. of the. kyng. xi

The table.

D.

Debilitie is better then sacrifice. 1. Reg. xii.
Oblations with other sacrifices and works of
 penance, are not acceptable without good life.
 Esay. i.
Obstinate rebellions shalbe deuoured. Esay. i.
Offringes must be without blemish. Leut. i. xxi
Burnt offringes. Leut. ii.
Meat offringes. Leut. ii.
Peaçe offringes. Leut. iii.
Synne offringes. Leut. iii.
Trespas offringes. Leut. v.
All offringes must haue salt. Leut. ti.
Offering of other mens goodes. syrach. xxviii
Offering of the righteous. syrach. xxv.
Offer not the blynde nor the lame. Mal. i.
Offer for the deade. ii. Mach. xxi
Olde men are to be honoured. Leut. xxi
Oyle of gladnesse. psal. xcxv
Ouan dothe spyll his seede, and why. gen. xxxviii
One language vpon the earth. gene. xi.
Open a well and couer it agayne. Ezo. xxi.
Oppressours. Miche. ii.
Oleas the prophete married an harlot. Ose. i.
Our synnes in the latter day, shall accuse vs.
 ill. Esay. xvi.
Ore that gozeth a man shall dye. Ezo. xxi.
Pacience shalbe rewarded. Tob. iii.
People murmur against Moses. Ezo. xv.
Perbrakyng is holsome. syrach. xxv.
Phara is plagued. gen. xli
Phyners and his godly dede. Rume. xxi.
Physicions. syrach. xxviii.
Piller of a cloude and another of fyre. Ezo. xlii
Plase of the latter iudgemente. Ose. iii.
 place

The table.

Place to partake of þ peoples trouble. **ll. ma. ll**
 Pledge and howe it must be restored. **Exo. xxi**

Prayer with fasting is good. **Coby. xii**

Prayse not thy selfe. **Prouer. xxi**

Priests not to hye. **prouer. xxi**

Priestes libertie in Egypt. **gen. xlii**

Priestes coming to god must be sanctified. **Exo. xix**

Priestes goyng into the tabernacle must ad-

dayne from wyne. **Leui. x**

Priestes wyues and daughters. **Leui. xxi**

Priestes deuotie. **Deut. xviii**

Priestes deale faythfully. **list. Reg. xxi**

Priestes shoulde not be taxed. **l. Esdras. vii**

iii. Esdras. viii

Priestes oughte be honored. **Syrach. vii**

Priestes in the old lawe were married and with

what worme they might marry. **Eze. xliii. leui. xxi**

Priestes might be rounded, but not shauen

Eze. xliii

Priestes do al mischefe. **De. vi**

Priestes wyl do nothynge for nought. **Mal. i**

Priestes are goddes messengers. **Mal. ii**

Preache to the synfull and save thy owne soule.

Ezech. iii. xxiii

Agaynst preachers

Eze. xxxiii

Preacher of lyes. **Mich. ii**

Polluted persones. **Leui. xv**

Price of an asse hed **list. reg. vi**

Pydes of women is punished. **Clay. i**

Prophet and a scar is al one. **l. of the kynges. ii**

Properties of a good woman. **Eob. p**

Prosperitie of the commons in the kynges hono-

prouer. xliii

Prouertie is euermore kept vnder. **Syrach. xlii**

Powys ouer goth right. **Abac. i**

R. iii. May

The table.

Qualities of Judges	Exod. xvi. Num. x.
Rapne and the continuance therof	Gen. vii.
Rauen	Gen. viii.
Raues brought Elias bread. iiii. of the king.	17
Rakynge are forhodd n	Leus. xlii.
Rahab the harlot was saued	Jos. ii.
Rachel mourneth	Jer. xxxi.
Repyng of corne	Ami. ix.
Rebecca conceaued two twynnes	Gen. xxv.
Resurrection at the later daye	Joh. xii.
Reioyse not at the fall of thine enemye.	psal. 125.
Reward all gistes	125.
Reward and fruite of righteousness	Esa. 32.
Reioyce to know God	Jer. 9.
Reche men putne agaynst God	Deu. xxi.
Reche have wynges	psal. 113.
Regarde no dremes	Syrach. xxxiii.
Righteous men are in great troubles;	psal. 37.
Righteous men are neuer forsaken	psal. 37.
Righteous men shall reioyce at the punishment of the wicked	psal. 113.
Righteous man	Eze. xvi.
Rich men cary nothyng with them	psal. 113.
Ryoter shall come to pouertie	psal. 113.
Robdaine croked aunswere	125.
Rulers muste not be blasphemed	Exod. xxi.
Rulers and officers waxe proude	Esa. xvi.
Rulers with disceitfull wordes deceyue princes	Esa. xvi.
Suche rulers, suche subiectes	Syrach. x.
Agaynst rulers	Mich. iii.
Ruben	Gen. xli.

The table.

Salomons petition	iii. Reg. iiii. p. 102. xxx.
Salomons prouision for his householde.	iii. of the kynges. iiii.
Salomons horse	iii. of the kyng. liii.
Salomons offeringe	iii. of the kyng. xii.
Salomons Quenes and Concubines.	iii. reg. xi.
Salomons temple shalbe destroyed, and why,	ii. of the Chro. vii.
Sampson slew a lyon	Judg. xiiii.
Sampson with a sawe bone, &c.	Judg. xv.
Samaria is besieged	iii. Reg. vi.
Samuel is geuen vnto God	i. Reg. i.
Samuels sounes	i. of the kyng. viii.
Samuel to the people	i. of the kyng. xii.
Sanctification of the seueneth daye	Gen. ii.
Sanger with an Ore goade	Judg. iii.
Shadow of the sunne goeth backward,	iii. Reg. xx.
Shame is double	Isaac. liii.
Sara saie thou arte my sister	Gen. xiii.
Sara willeth Abzam to mary her mayd, &c.	Gen. xvi.
Sara laughed	Gen. xviii.
Sara in bary dede is Abzams sister	Gen. xx.
Saul a goodly man	i. Reg. ix.
Saul dyed for counselyng with a wise woman.	i. Chron. x.
Sawe and the axe	Esa. x.
Scke for the olde waye	Ier. vi.
Serpentes curse	Gen. iii.
Serpent of Basse	num. xxi.
Sees gaue place to the chyldren of Israell,	Exod. xlii.
Sycle	Leui. xxvii.
Sycles how many make a pounce	Ezec. xlv.
Syluer as plenty as stones	iii. Reg. viii.
	R. liii.
	Synnes

The table

Bynnes of Bodom	Ezech. xvi.
Bye thinges that god hateth	Prou. vi.
Blaunderers shalbe destroyed	psal. cx.
Bychem byd rauthe Dina	Gen. xxxviii.
Bloggythe persones	Prou. x.
Bothsayers are not to be regarded.	Leu. xix. xxi.
Deut. xviii. Byrach. xxviii.	
Bodoma & howe the crepe of it ascended.	Gen. xvi.
Boure grapes	Ezech. xviii.
Howe we: chednesse and reape the same.	Job. 4.
Howe teares and reape loye	psal. cxxvi.
Howe pyllowes and bolsters	Ezech. xiii.
Howe righteousnesse, & reape the frutes of we:	
doynge	Dee. x.
Bpare not the rod	Prou. xiii.
Bpeake saye wordes vnto vs.	Esay. xxi.
Bpírito of wysedome	Esay. xl.
Btarre of Iacob	Num. xxi.
Btolen water	Prou. ix.
Btony and Achely hartes	Eze. xl. xxxvi.
Btoppe not thy eares from the poore.	Prou. xxi.
Btraungers maye not be troubled	Eze. xxi.
Btraungers are to be made of	Leuit. xix.
Btraungers offer incense befoze the Loyde.	
Num. xvi.	
Btone, corner stone	Esay. xlviii.
Btraunge raiment	Sopho. i.
Bubilitie of the serpent	Gen. tit.
Buretiſhippe is hurtful.	Prou. xi. xviii.
Btrach. viii. xxi.	
Bweringe	Btrach. xxi.
Tabernacle by day was couered with a clowde	
and by night with fire	Num. ix.
Tables two written with the ſpynger of God.	
Exod. xxxi.	
	Thamar

The Table

Chamar and his two twinnes	Gen. xxxviii.
The tyme and yerres that the Israelites dwell in Egypte	Exod. xii.
The tyme of deckinge and beautifying the wo- men	Ester. ii.
The ende of lowlines	pso. xxi.
There is none that doeth good	psal. xlii.
The dead knowe nothinge	psalch. li.
Thre thinges that are allowed	psalch. xxi.
Thre thinges belonge to an asse, and thre to an seruaunte	psalch. xxxiii.
Thre thinges that are abhoyred	psalch. xxi.
Thre greuouse thinges	psalch. xxi.
There is no truth	Psal. lxi.
They that putte their trust in god shall not be ouercome	Psalch. ii.
The thinges that God doeth hate	zach. viii.
Thought of man	psalch. xxi.
Thirty siluer pence	zach. xi.
Chubal	gen. lxi.
Chubal Chain	Gen. lxi.
Cithes. Leui. xxi. ii. of Esdras. xii. Tob. i.	
Dirach. vii. xxi.	
Cithes are the priestes inheritaunce	Leui. xxi.
Tobias exercised himselfe in the workes of mercy	tob. i.
Tobias was tempted with blyndnesse	tob. ii.
To the for to the	Leui. xxi.
Towre of Babilone	gen. xi.
Tree of lyfe	gen. ii.
Trespase that can not be restored, thalbe the priestes	Num. i.
Trouble is necessary	psal. cxix.
Truste nother in howe nor swerde, but in god.	
Psalm. xlii.	
Trust in god & not in princes. psal. cxviii. cxix.	
Truste	

The table.

Trueth is no lynginge wordis	Ier. viii.
Trueth wyll not be hard	Amos. v.
Trueth, of all thinges is most strongest.	iii. of Esdas. iiii.
Trueth is fled awaye	iiii. of Esdas. xliii.
Thinges impossible	iiii. of Esdas. liii. v.
Tunicle wth hys ornamentes	Exod. xxviii.
Turne not thy face from the pooze	tob. iiii.
Two parlous thinges	Hyach. xxi.
W. W.	
Wayle of the temple	Exod. xxi.
Vertuous woman	Hyach. xxi.
Winegarde	Esay. v.
Virgins shall beare a sonne	Esay. vii.
Wrighteous buylders	Ier. xxi.
Victory standeth not in the multitude.	Hyach. i.
Wowe of abstinence	Rum. xxi.
Wowe unto god and fulfill it.	Rum. xxx. Deut. xxiii. Psalm. i. lxxvi. lxxvi. Preacher. v.
Woyce is Jacobs	Gen. xxi.
Wury.	Ero. xxi. Leui. xxi. Deut. xxi. ii. of Esdas. v. Psalm. xv. Prou. xxi. Eze. xxi.
Wury, and what it is	Eze. xxi.
Wrias answer to Dauid	ii. of the kynges. xi.
Wza for touchyng of the arche is punyshed.	ii. of the kynges. vi.
Wzia is smytte with the leper.	ii. of the Chro. 26
Walke vpon a staffe	Ero. xxi.
Walke wth the vertuous	Prou. ii.
Waters & the heigh & countenance of the.	gen. 7.
Waters of Mara were blytter	Ero. xv.
Water of Arise	Rum. xx.
Well doyng hath a rewarde	Gen. iiii.
Wemen deliuered howe longe they are vncleane.	Leuit. xxi.
Wemē are the destructiō of kynges.	Prou. xxi.
Wemen	Wemen

The table.

Wemen eat their owne children. **Lamen. liii.**

Ezech. v.

Wepe for the deade **Dya. xxi. xxviii.**

We are all vnclene **Esay. lxiii.**

Wepe thy wordes **Dya. xxviii.**

Weighers and measures. **Deut. xxv. Mich. vi.**

Wyched me desire not to knowe goddes wayes.

Job xxi.

Wyched mens portion **Psal. xli.**

Wyched hinges **Pro. xvi.**

Wyne breade and oyle **Psal. ciii.**

Wyne and stronge dryncke **Pro. xxi.**

Wyne byteth lyke a serpent **Pro. xxi.**

Wyne and wemyne **Syrach. xxi.**

Wyne temperately droncken **Syrach. xxi.**

What we oughte to do, whē oure neighbours

ore of thepe do straye

Deut. xxi.

What they be, vpo whom the deuyl hath powre

Tobias. vi.

What is wysdome **Wysdom. vii.**

Wysdome and the chefe point therof. **Pro. iiii.**

Wysdom engendzeth trauaple **preach. i.**

Wysdom hyd and treasure hoorded **Dya. xi.**

Whore and whore keepers are forboden.

Deut. xxi.

Wyfe that is deuorced maye marye another,

Deut. xxi.

Whose shall the fyrste place be in the resurrec
tion **iii. Esdras. ii.**

Who can with stande gods wrathe **Job. ix.**

Who shall ascende into the hyll of the lord.

Psal. xliiii. Esay. xxi.

Whoredome of wemen **Syrach. xvi.**

Wythe the kynge no euell **preach. x.**

Women must freely consent to marriage. **gen. 24.**

Womans curse **Gen. iii.**

Ans.

The table.

Engoble persons do some vanythe away.

Psal. xxviii. xxi.

Woꝛde of God a lanterne of lyght psal. cxi.

Woꝛde of God healeth all thynges wyld. xxi.

Woꝛd of God shall not returne voyde esay. li.

Woꝛde of God is compared to fyre Jer. xlii.

Woꝛde of God is heard but not folowed.

Ezech. xxi.

Woꝛdes of slaunderers pꝛou. xxi.

Woꝛkes shalbe rewarded pꝛou. xxi.

Woꝛkers with spirytes Leut. xxi.

Wrest not the law. Deut. xxi.

Wasthe of a woman Israh. xxi.

Woꝛne of conscience shall not dye Esay. lxi.

y

Yeare of Iubilee Leut. xxi.

Yoke of God Amen. iii.

Yachary is stoned to death ff. Chio. xxi.

The ende of the Table.

the

was

betro

toge

ghos

fecte

was

the

fose

to th

crea

fozth

for

the

ther

The gospel of S. Matthew. the first Chapter.



All the generations of Abraham to David are. xlii. generations. And from David vnto the captiuitie of Babilon, are. xlii. generations. And fro the captiuitie of babilon vnto christ are also. xlii. generations.

The byrthe of Iesus Christ was on this wise. Whe his mother Mary was betrothed to Ioseph, befoze they came to dwell together, she was founde with chylde by the holy ghoste. The Ioseph her husbunde beinge a perfecte mane, and lothe to make en ensample of her was mynded to put her away secretly.

Whyle he thus thought, beholde the angel of the Lord appeared vnto hym in a dreame, saying: Ioseph sonne of David feare not to take vnto thee Mary thy wyfe. For that which is conceived in her, is of the holy ghost. She shall bring forth a sonne, & thou shalt call his name Iesus. For he shall save his people from their synnes.

And Ioseph as sone as he awoke out of slepe, dyd as the anngell of the lord bad him, & toke his wyfe vnto hym, and knewe her not, tyl she had broughte forth the her firste sonne, and called his name Iesus.

The. ii. Chapter.

When Iesus was bozne at Bethlem in Iuday, in the tyme of Herode the kyng. Behold there came wyse men from the East to Ierusalem saying: where is he that is bozne kyng of Jewes?
we

The gospel

we haue seene his starre in the East, and are come to worshyp hym.

When they had hearde the kinge, they departed: and to the star which they sawe in the East, went before them, till it came and stode ouer the place where the chylde was. When they sawe the starre, they were meruelously glad: and went in to the house, and founde the chylde with Mary his mother, & kneeled down and worshipped hym, and opened there treasures and offered vnto hym gyftees, golde, franchensence, and myrris.

The. iiii. Chapter.

In those dayes John the Baptyste came, and preached in the wyldernes of Iury, sayenge Repent, the kyngdom of heauen is at hand.

Bring forth therfore the frutes belongyng to repentance. And se that ye ones thynke not to saye in your selues, we haue Abraham to our father. For I saye vnto you, that god is able of the stones to rayse vp chyldren vnto Abraham.

Euery nowe is the axe put vnto the roote of the tree: so that euery tree which bringeth not forth good fruite, is hewen downe and caste into to fyre.

The. v. Chapter

It is wrytten, man shall not lyue by breade onelye, but by euerye word that procedeth out of the mouth of God.

Thou shalt worshippe the lord thy god, and hym onelye serue.

The people which sat in darknes sawe great lyghte, and to them which sat in the region and shadow of deathe, lyght is begonne to shyne.

From that time Iesus begonne to preach and to saye, Repent for the kyngdome of heauen is at hande.

He sayde vnto Peter and Andrewe folowe me, and

and I wyll make you fathers of men. And they
cryghte waye lefte they? nettes, and folowed
hym.

And he wente forth from thence, and sawe
other two bzytherne, James the sonne of zebede,
and John his bzother in the shyppe with zebede
they? father, mendynge they? nettes, and called
them. And they without taryenge lefte the shyp
and their father, and folowed hym.

Blessed are the pure in spete, for theirs is the
kyngdome of heauen.

The. v. Chapter.

Blessed are they that mourne, for they shalbe
comforted.

Blessed are the meke, for they shal inherite the
earthe.

Blessed are they, which hunget and thurst, for
ryghteousnes, for they shalbe filled.

Blessed are the merciful, for they shal obtayne
mercy.

Blessed are the pure in harte, for they shal see
god.

Blessed are the peacemakers, for they shalbe
called the chyldren of God

Blessed are they which suffer persecution for
ryghteousnes sake, for they? is the kyngdom of
heauen.

Blessed are ye whan men reuyle you, and per
secute you, and shall falslye saye al maner of euil
saynges agaynst you for my sake, reioyce and be
glad, for greate is your reward in heauen.

Ye are the salt of the earth: but yf the salt haue
lost her saltnes, what can be salted therwith? It
is thence forth good for nothyng, but to be cast
out and to be troden vnder foote of menne.

Ye are the lyghte of the world. A cytie that is
sette

The Gospell

sette on a hyll, cannot be hydde, neither do we
lyght a candell, and put it vnder a bushel, but on
a candellsticke, & it lighteth al that are in þ house.
Let your lyght so shyne before me, that they may
se your good woorkes, and glorify your father
whiche is in heauen.

Thinke not that I am come to destroy the law
of the Prophetes: no I am not come to destroye
them, but to fulfill them. For truly I say vnto
you, tyl heuen and earth peryshe, one iote or one
title of the lawe shal not scape, til al be fulfilled.

Who so euer breaketh one of these lest com-
mandementes, & teacheth me so, he shal be called
the lesse in the kingdome of heauē. But who so
euer obserueth and teacheth, the same shal be cal-
led great in the kyngdom of heauen.

Ye haue hearde howe it was said vnto them
of the olde tyme. Thou shalt not kyl. For whoso
euer killeth, shall be in daunger of iudgemente.
But I saye vnto you, whosoener is angry with
his brother shal be in daunger of iudgement.

Whosoener saith vnto his brother Racha, shal
be in daunger of a counsell. But whosoener saith
esh thou folle, shal be in daunger of hell fyre.

When thou offerest thy gift at the auter, and
there remembreth that thy brother hathe ought
agaynst the: leue there thine offeringe before the
auter, and go thy waye firste, and be reconciled
to thy brother, and then come and offer thy gyfte.

Agre with thine aduersarie quickely, whyles
thou arte in the waye with him, leste that thyne
aduersarie deliuer þ to the iudge, and the iudge
deliuer the to the minister, and then thou be cast
into priso. Merely I saye vnto the, thou shalt not
come oute thence, til thou haue paid the vtters
most farthyng.

Ye haue heard howe it was said to thyn of
the olde tyme. Thou shalt not commit aduoutry.
But I saye vnto you, that who so euer loketh on
a wife, lustyng after her, hath comytted aduout
wryth her in his herte. Wherefore if thy right
eye offende the, pluche him out, and cast hym fers
the, better it is for the that one of thy members
perishe, then that thy holt body should be cast into
hell. Also yf thy right hande offende the, cutte
him of, and cast hym from the. Better it is the
one of thy members perishe, then that all thy bo
dy should be cast into hell.

It is sayd: who so euer putteth away his wyfe
let hi geue hir a testinoniuall also of deuorcedment.
But I say vnto you: who so euer putteth away
his wife (excepte it be for fornicatio) causeth hir
to bryake matrimoine. And who so euer marryeth
hir that is deforced, bryaketh weylocke.

Againe, ye haue heard howe it was sayd to the
of olde tyme. Thou shalt not forswear thy selfe,
but shalt performe thy othe to God. But I
say vnto you, sweare not at all, neither by heuen
for it is goddes seate, nor yet by the earthe, for it
is hys fote stole: neyther by Ierusalem, for it is the
cittie of that great kynge, neither shalt thou sweare
by thy heade, because thou canst not make one
whete herte or blacke, but your communicatio shal
be yea yea, & nay nay, for what soeuer is more the
than cometh of euyl.

Ye haue heard how it is sayd: an eye for an eye:
a toth for a toth. But I say vnto you: that ye ex
cit not wrong. But whosoever geue the a blow
on the right cheeke, turne to him the other. And if
any man wil sue the at the lawe, & take away thy
cote, let him haue thy cloke also. And whosoever
wil copel y to go w him a myle, go w hi twaine.

Gene to him that asketh, and frome him that
woulde bozowe, turne not awaye.

Ye haue heard howe it is sayde: thou shalt
loue thy neighbour, and hate thine enemy. But
I saye vnto you, loue your enemyes, blesse them
that curse you. Do good to them that hate you,
pray for them which do you wrong and perse-
cute you, that ye maye be the children of your fa-
ther which is in heauen: for he maketh his sonne
to arise on the euill and on þ good, and sendeth
his rayne on the iuste and vniuste. For if ye loue
the which loue you: what rewarde shall ye haue?
Do not the Publicans euen so? And if ye be
frendly to your brethren onelye, what singuler
thing, do ye? do not the Publicanes like wisel
ye shall therfore be perfecte euen as your father
which is in heauen, is perfecte.

¶ The vi. Chapter.

The hyde to your almes, that ye gene it
not in the sight of menne, to the intent
that ye woulde be sene of them. I tell
ye geit no rewarde of your father which is in
heauen. Whensoever therfore thou gennest thine
almes, þ shalt not make a trompet to be blowen
before thee, as the Ypocrites do in þ synagoges
and in the stretes for to be prayesed of men. Verely
I saye vnto you, they haue their rewarde: But
when thou doest thine almes, let not thy left
hande knowe what thy right hande doeth: that
thine almes maye bee secreete: thy father which
seeth in secreete, shall rewarde the openly.

When thou prayest, thou shalt not be as the
Ypocrites are: for they loue to stonde and praye
in the synagoges and in the copiers of the stre-
tes, because they wolde be sene of men. Verely
I saye vnto you, they haue their rewarde: But
when

When thou prayeſt, enter into thy chambre, and ſutte thy doore to thee, and praye to thy father whiche is in ſecrete, and thy father whiche ſeeth in ſecrete, ſhall rewarde thee openly. And when ye praye, be le not muche as the Heathen doe, for they thinke that they ſhalbe heard, for theyz much bablinges ſake. Be ye not lyke them therefore, for your father knoweth whereof you haue aſke, before ye are of him.

When ye faſte be not ſadde as the Ypocrites are. For they diſfigure their faces, that they might be ſene of men how they faſte. Merely I ſaye vnto you, they haue theyz rewarde. But thou, when thou faſteſt, annoyne thine head, and waſhe thy face: that it appere not vnto men howe that thou faſteſt. But vnto thy father which is in ſecrete, and thy father whiche ſeeth in ſecrete, ſhall rewarde thee openly.

Be that ye gather you not treaſure vpon the earth, where ruſte & mothes corrupte, & where theues breake through and ſteale. But gather ye treaſure together in heauen, where neither ruſt nor mothes corrupte, wherethoues neither breake by nor ſteale. For wherſoeuer your treaſure is, there will your heartes be alſo.

No man can ſerue two maſters. For either he ſhall hate the one, and loue the other, or elſe he ſhall ſerue to the one, and deſpiſe the other: ye cannot ſerue God and Mammon.

I ſaye vnto you, be not carefull for your lyfe, what ye ſhall eate, or what ye ſhall drinke, nor yet for your body, what ye ſhall put on. Is not the lyfe more worthe than meate, and the body more of value then raimente? Beholde the fowles of the ayre: for they ſowe not neither reape, nor yet carrie into the barnes: and yet your heavenly

The Gospell

father feedeth them : Are ye not muche better then they?

which of you (though he toke thought therfore) could put one cubite vnto his stature? And why care ye the for rapmēt? Considre the lilyes of the fielde howe they growe, they labour not neyther spinne. And yet for al that I saye vnto you, that euen Salomon in al his exaltie was not araide like vnto one of these. Wherefore ye god so clothe the grasse, whych to day in the fielde, and to morowe shalbe cast into the forname, shall he not muche moze do the same vnto you, O ye of little fayth? Therfore take no thought saying: what shal we eate, or what shal we drynke, or wherewith shall we be clothed: After all these thynges seke the gentiles. For your heavenly father knoweth that ye haue nede of all these thynges. But rather seke ye fyrst the Kyngedome of heauen and the righteousnesse thereof, and all these thynges shalbe ministred vnto you. Care not then for to morowe, but let the morowe care for it selfe: for the day presēt hath euer ynough of his own trouble,

The vii. Chapter.

Judge not, that ye be not iudged, for as ye iudge so shall ye be iudged. And with what measure ye meate, with the same shall it be measured to you againe.

Why seekest thou a mote in thy brothers eye, and perceauest not þe beame that is in thine owne eye? Or why sayest thou to thy brother: suffer me to plucke oute the mote out of thyne eye, and Behold a beame is in thyne owne eye. Ypocriste, first cast out þe beame out of thine owne eye, and then shalt thou see clearly to pluck out the mote out of thy brothers eye.

Seue not that which is holy to dogges, neyther

ther take ye your pearles before swyne lest they tread them under theyr fete, and the other turne againe and all to rent you.

He and it shall be geuen you. Seeke and ye shall finde. Knock and it shall be opened vnto you. For whosoever wille receaue it, & he that seeketh, findeth, & to him that knocketh it shall be opened.

Whatsoever ye would that men should do to you, euen so do to them.

Enter in at the straye gate: for wyde is the gate, and bryde is the waye that leadeth to destruction: and many there be which go in therat. But straye is the way whych leadeth vnto lyfe and fewe there be that finde it.

Beware of false prophetes, whiche come to you in shepes clothing, but inwardly they be rauenynge wolues. Ye shall knowe them by theyr fruytes.

Euery tree that byngeth not forth the good fruit, shall be hewen down, and cast into the fyre.

Not all they that saye vnto me, Master, Master, shall enter into the kyngdom of heauē, but he that dothe my fathers wyll whych is in heauen.

The. viii. Chapter.

Sy: I am not worthy that thou shouldst come vnder my rooffe, but speake the worde onely and my seruaunt shall be healed.

Verely I saye vnto you: I haue not founde so great fayth, no, not in Israell.

Master, I will folowe the whither soeuer thou goest. And Iesus sayde vnto hym: the foxes haue holes, and the byrdes of the ayre haue nestes, but the sonne of the man hath not whereon to rest his head.

Another that was of his disciples sayde vnto hym: master suffre me first to go and bury my father

The gospel

father. But Iesus sayde vnto hym: folowe me
and let the dead burie their dead.

And beholde the deuilles cryed out sayenge:
O Iesu the sonne of god what haue we to do w
thee? Yet thou come heether to tormente vs before
the tyme become? And there was a good waye of
from them a great heard of swyne fedyng. Then
the deuils besought him sayinge: yf thou caste vs
oute, suffer vs to go oure waye into þe hearde of
swyne. And he sayde vnto them: go your wayes.

The .ix. Chapter.

And when Iesus sawe the faythe of them, he
sayde to the sicke of the pallsie: sonne, be of
good chere, thy synnes be forgiven thee.

Why taketh your mayster with Publicanes
and sinners? when Iesus hearde that, he sayde
vnto them: The hole nede not the phisition, but
they that are sycke. Go and learne what I mea
neth: I haue pleasure in mercy, & not in offring.
For I am not come to call the righteous, but the
synners to repentance.

No man pieceth an olde garment with a piers
of newe clothe: for the taketh he awaye the piers
agayne from the garment, and the rente is made
greater. Neither do men put newe wyne in olde
vessels, for then the vessels breake, and the wyne
runneth out, and the vessels perishe. But they
powze newe wyne into newe vessels, and so are
both saved together.

Then sayde he to his disciples: the harueste
is greate, but the labourers are fewe. Wherefore
praye the Lord of the haruest, to sende for the la
bourers into his haruest.

The .x. Chapter.

And he called his .xii. disciples vnto him, and
gaue them power ouer vncleane spirites, to
cast

cast them out, and to heale all maner of sicknesses
 and all maner diseases.

These. xii. dyd Iesus send, and commaunded
 the, sayng: Go not into the wayes that leade to
 Gentiles, and into the cities of the Samaritanes
 enter ye not but go rather to the losse shepe of the
 house of Israel. Go and preache sayng: that the
 kyngdome of heauen is at hand. Heale the sicke,
 cleanse the Lepers, rapse the deade, cast out the de-
 uils. frelye ye haue receyued, frelye geue agayn.
 Possesse not golde nor syluer, nor brasse in youre
 girdels, nor yet scrip towards your iourneys,
 neither two coates, neither shoes, nor yet a staffe.
 For the workman is worthy to haue his meate.

Into whatsoener cite or toune ye shal come,
 enquire who is worthy in it, & there abyde tyll
 ye go thence. And when ye come in a house, salute
 thesame, & yf the house be worthy, your peace
 shal come vpon it: but if it be not worthy your
 peace shal retourne to you againe. And whoso-
 euer shall not receiue you, nor wyll heare your
 preaching, when ye departe out of that house or
 that cite, shake of the duste of your fete. Truly
 I saye vnto you, it shalbe easier for the lande of
 Sodoma and Gomorra in the daye of iudgemente,
 then for that cite.

Beholde I sende you forth as shepe among
 wolues. Be ye therfore wyle as serpentes, and in-
 nocent as doves. Beware of menne, for they shal
 deliuer you vp to the counsels, and shal scourge
 you in their synagoges. And ye shal be broughte
 to the head rulers and kynges for my sake, in
 witnesse to them and to the Gentiles. But when
 they deliuer you vp, take no thoughte howe or
 what ye shal speake, for it shalbe geuen you eue
 in y same houre, what ye shal saye. For it is not

ye that speake, but the spirit of your father
whiche speaketh in you.

The brother shall betraye the brother to death,
and the father the sonne. And the children shall
arise agaynste theyre fathers and mothers, and
shall put the to death: and ye shall be hated of all
men for my name: but he that endureth to the ende
shall be saved.

When they persecute you in one City, flee
into another.

The discipule is not above his maister, nor yet
the seruante above his Lord. It is enough for
the discipule to be as his maister is, & that the ser-
uante be as his Lord is, if they haue called the
Lord of the house Beelzebub: howe much more
shall they call them of the household so?

There is nothyng so close that shall not be
opened, and nothyng so hydde, that shall not be
known.

And feare ye not them whiche kyll the bodye,
and be not able to kyll the soule: But rather feare
hym which is able to destroy both soule and bod-
y into hell.

Whosoever shall knowlege me before men,
hym will I knowlege also before my father whiche
is in heauen. But whosoever shall denye me
before menne, hym will I also denye before my
father whiche is in heauen.

Thinke not, that I am come to sende peace in
to the earth: I am not come to sende peace, but a
sweard. For I am come to set a man at variance
against his father, and the daughter agaynst
her mother, and the daughter in lawe against her
mother in lawe: And a mannes foes shall be they
of his owne household.

He that loueth his father, or mother more then
me,

me, is not mete for me. And he that loneth his sonne, or doughter more then me, is not mete for me: And he that taketh not his crosse & foloweth me, is not mete for me. He that synneth his lyfe, shall lose it: & he that loseth his lyfe for my sake, shall finde it.

He that receaueth you, recepueth me: and he that recepueth me, recepueth hym that sent me, he that recepueth a prophete in the name of a prophete shall receaue a prophetes rewarde: and he that receaueth a righteous man in the name of a righteous mā, shall receaue the reward of a righteous man. And whosoever shall geue vnto one of these lytles ones to dryncke a cuppe of colde water onely in the name of a discipule: I tell you of a trueth, he shall not lose his rewarde.

¶ The. xi. Chapter.

They that weare softe clothynge, are in kinges houses.

Hereye I saie vnto you, amonge the children of womenne arose there not a greater the John the Baptiste. Notwithstandinge he that is lesse in the kingdome of heauen, is greater then he.

From the tyme of John Baptiste hyther to, the kyngdome of heauen suffreth violence, and they that go to it with violence, pluck it vnto them.

John came neither eatinge nor drynkyng, & they saie he hath the deuyll. The sonne of māne came eatynge and drynkyng, & they saie beholde a glutton and drincker of wyne, & a frende vnto publicanes and synners.

And thou Capernaū, which arte lyfte vp vnto heauen, shalt be brought downe to hell.

I praise the o father lord of heauē and earth, because thou hast hyd these thynges fro the wisse and

The Gospell

and prudent, and hath opened them vnto babes, euen so father, for so it pleased the.

No man knoweth the sonne but the father neither knoweth any mā the father, saue the sonne, and he to whome the sonne wyl open him.

Come to me all ye that labour and are laden, and I wyl ease you. Take my yoke on you and lerne of me, for I am meke and lowly in hert: and ye shal fynde rest vnto your soules. For my yoke is easy: and my burden is lyght.

The. xii. Chapter.

¶ Require mercy and not sacrifice.

They asked him sayinge: Is it lawfull to heale vpon the saboth dayes? because they myght accuse him. And he said vnto them: whych of you wold it be, yf he had a sheppe fallen into a pytte on the saboth daye, that wolde not take him and lyfte him out? and howe much is a man better the a shepe? Wherefore it is lefull to do good dede on the saboth dayes.

Euery kyngdom deuided withyn it selfe, shal be broughte to nought. Neyther shal any cite or household deuided agaynst it selfe, continue, the that is not with me, is agaynst me. And he that gathereth not with me, scattereth abroade.

Wherefore I say vnto you, al maner of synne, and blasphemie shalbe forgiven vnto men: but the blasphemie of the sprete, shal not be forgiven vnto menne. And whosoever speaketh agaynst the holy ghost, it shal not be forgiven him, nor nether in this world, nether the world to come.

Ether make the tree good and his frute good also: or els make the tree euil, and his frute euill. For the tree is knowne by his frute.

O generation of whypers, howe can ye saye well, when ye your selues are euill. For of the abundance

the heart, the mouth speaketh. A good man out of the good treasure of his harte, bringeth forth good thynges: And an euill man, out of his euill treasure, bringeth forth euill thynges. But I saye vnto you, that of euery ydell worde that menne shal haue spoken: they shall geue accountes at the day of iudgement. For by thy wordes thou shalt be iustified, & by thy workes thou shalt be condemned.

As Jonas was thre dayes & thre nightes in the whales bellye, so shal the sonne of manne be thre dayes and thre nightes in the heart of the earth.

One saide vnto hym: beholde thy mother and thy brethren stande without, desirynge to speake with thee: he answered and saide to him that told him. Who is my mother? or who are my brethren? and he stretched forth his hande ouer his disciples and sayde: beholde my mother and my brethren. For whosoever doth my fathers will whiche is in heauen, the same is my brother, sister, and mother.

The. xiii. Chapter.

And the disciples came and said to him. Why speakest thou to them in parables? He answered and said vnto them: it is geuen vnto you to knowe the secretes of the kingdome of heauen, but to them it is not geuen. For whosoever hath to him shalbe geuen, and he shal haue abundance but whosoever hath not, from him shal be taken away euen that he hath.

This peoples hartes are waxed grosse, & their eares well dull of hearynge, and theye eyes haue they closed least they shoulde see wpth their eyes, and heare with eares, & shoulde vnderstand wpth their hartes, and shoulde tourne, that I myghte heale them. But blessed are your eyes, for they see.

The gospell

see, & your eates, for they heare. Verely I saye vnto you, that many prophetes and perfaict me haue desired to see those thinges whiche ye se, & haue not sene the, & to here those thinges which ye heare, and haue not hearde them.

The sonne of manne shal sende forth his angels & they shal gather out of his kyngdom all thinges that offende, and theym whiche do iniquitie, and shal caste theym into a fuenes of fyre, there shalbe waylyng and knashtyng of teth. Then shal the sonne of manne come as bryght as the sonne in the kyngdome of theire father.

Whence cometh all this wysedome & power vnto him? Is not this the carpenters sonne, is not his mother called Marye? and his bryethen be called James & Ioseph and Simo, and Judas? And are not his systeres all here with vs? whense hathe he all these thinges.

A prophete is not without honoure, saue in his owne countre, and amonge his owne kynne.

The.xiii. Chapter.

And when his disciples sawe hym walkyng on the see, they were troubled, sayeng: it is some spyte, and cryed out for feare. And strepght wape Iesus spake vnto the sayeng: Be of good cheare, it is I, be not afrayed.

The.xv. Chapter.

He that curseth father or mother, shal suffer death.

This people draweth nye to me with theyr mouthes, and honoureth me with theyr lyppes, howbeit, their hartes are farre frome me: but in vayne they worship me teaching doctrines, whiche are nothyng but mens preceptes.

That which goeth into the mouthe, defileth not the man: but that which cometh out of the mouth

mouth defileth the man.

All plantes which my heauenlye father hath not planted, shalbe plucked vp by the rotes.

Yf the blynde leede the blynde, bothe shall fall into the dyche.

Out of the herte come euyl thoughtes, murder breakyng of wedlocke, whoredome, theefte, false witness berryng, blasphemye. These are the thynges which defyle a manne. But to eate with vnwashed handes, defileth not a man.

Then came to him his disciples, & besoughte hym sayenge: sende her awaye, for she foloweth vs cryyng. He answered and sayd: I am not sent but vnto the lost shepe of the house of Israel.

It is not good to take the chyldrens bread, and to caste it to whelpes. He answered and sayde: truthe lord, neuerthelesse the welpes eate of the crommes, which fall from their masters table.

The. xvi. Chapter.

Yeuen ye saye, we shall haue saye wedder, and that because the skye is reed: and in the mornyng ye saye, to daye shalbe soule wedder, & that because the skye is cloudy and reed.

When Iesus came into the coastes of the cytie which is called Cesarea Philippi, he asked his disciples sayeng: Whō do men saye that I the sonne of man am? They sayd: some saye thou art Iohn Baptist, some Elias, some Ieremias, or one of the prophetes. He saide vnto the: but whō saye ye that I am? Simō Peter answered & said: Thou art Christ the sonne of the liuing god. And Iesus answered and sayd to him: Happy arte thou Simon the sonne of Ionas, for flesh and bloud hath not opened vnto the that, but my father whiche is in heauē. And I saye also vnto the, that thou art Peter: and vpon this rocke, I will bygde my con:

The Gospell

congregacion And the gates of hell shall not prevail agaynste it. And I wyll geue vnto the, the keyes of the kyngdome of heauen, & whatsoeuer thou byndest vpon earth, shall be bound in heauen & whatsoeuer thou loosest on earth, shall be loosed in heauen.

But Peter toke him asyde, and began to rebuke him sayeng: After fauer thy selfe, this shal not come to the. Then turned he aboute and sayde vnto Peter: come after me Sata, thou offendest me because thou saourest not godly thynges, but worldly thynges.

Yf any man wyll folow me, lette him forsake hym selfe, and take vp his crosse and folowe me: For whosoever wyll saue hys lyfe, shall lose it, And whosoever shal lose his lyfe for my sake, shall fynde it. What shal it proffyt a mane though he shulde wyne all the whole worlde, yf he lose his owne soule? Or els what shall a man geue to redeme his soule agayne with all? For the sonne of man shal come in the glory of his father with his angels, and then shal he rewarde euery man accorpyng to his dedes.

The .xviii. Chapter.

And beholde there came a voyce oute of that cloude sayenge: this is my deare sonne, in whom I delyce, here hym.

I saye verely vnto you, yf ye hadde faith as a grayne of mustarde seebe, ye shulde say vnto this mountaine, remoue hence to yonder place and he shulde remoue, neither shuld any thyng be impossible for you to do. How be it this kind goeth not out, but by prayer and fastyng.

What thyndest thou Simon, of whom do the kynges of the earthe, take tribute or pol money of their chyldren or of straungers, Peter said vnto

to hym of straungers. The said Iesus vnto him
sayde: then are the chyldren fre.

Nevertheless, lest we shuld offend them, go to
the sea, and cast in thine angle, and take the fische
that fyrst cometh vp, and when thou hast opened
his mouthe, thou shalt fynde a peece of twentye
pence, that take, and paye for me and the.

Chapter.

The dyscyples came vnto Iesus saying: who
is the greatest in the kyngdome of heauen?
Iesus called a chyld vnto hym, and set hym in
myddes of them, and sayde: Verely I saye vnto
you, excepte ye tourne, and become as chyldre, ye
cannot enter into the kyngdome of heauē, whoso
euer therfoze humbleth hym selfe as thys chyldre,
the same is the greatest in the kyngdome of hea-
uen, And whosoever receaueth suche a chyldre in
my name, receaueth me. But whosoever offende
one of these lytel ones which belene in me, it wer
better for him that a millstone were hāgen about
his necke, and that he were drowned in the depthe
of the sea.

Who be vnto the worlde because of offences.
Howe be it, it cannot be auoyded but that offen-
ces shalbe greuē. Nevertheless who be to the mī
by whome the offence cometh. Wherefoze if the
hande, or thy foote offende the, cut hym of & caste
hym from the. It is better for the to enter into
lyfe halt or maymed, rather then thou shouldest ha-
uynge two hādes or two fete, be cast into euery
fyring fyre. And if also thine eye offendeth, plucke
him oute and cast hym from the. It is better for
the to enter into lyfe with one eye, then hauyng
two eyes to be cast in hel fyre.

That ye despise not one of these litel's. For
I say vnto you that in heauē their angels alwaye
behold

The Gospell

Beholde the face of my father which is in heauen.

The sonne of man is come to saue þe, which is lost. If thy brother trespass against thee, go & tell hym his faute betwene hym and thee alone, yf he heare the, thou hast wonne thy brother, but yf he heare the not, then take yet with the one or two, that in the mouth of two or thre, wordnesse all thynges may be stablyshed. If he here not them, tell it vnto the congregacion. If he heare not the congregacio, take him as an hethen man and as a publican. Verely I say vnto you, what soeuer ye binde on earth, shalbe bound in heauen: And whatsoeuer ye loose on earth, shalbe loosened in heauen.

Againe I say vnto you, that if two of you shal agree in earth vpon any maner thyng, whatsoeuer they shal desyre, it shalbe geuen them of my father which is in heaue. For where two or thre are gathered together in my name, there am I in the middes of them.

Wasther howe ofte shal I forgene my brother yf he synne agaynst me, seuen tymes? Iesus sayd vnto him: I say not vnto thee seuen tymes, but seventy tymes, seuen tymes.

Then sayd he, I forgane the all that dette because thou prayest me: was it not mete also, that thou shuldest haue had compassion on thy fellow euen as I had compassion on the? And his lord was wrothe, & deliuered hym to the saylers tyll he should paye all that was due to hym. So like wise shal my heauely father do vnto you, except ye forgine with your hartes, eache one to his brother theyr trespasses.

The .xix. Chapter.

Is it lawfull for a man to put away his wife for all manner of causes? He answered and sayde

sayde vnto them haue ye not reade, howe that he
 whych ingendered man and woman and sayd for this
 thing, Shall a man leaue father and mother, and
 cleue vnto his wife, and they two shal be one
 fleche. Therfore nowe are they not twayne, but
 one fleche. Let no man therefore put a sunder that
 which god hath cuppel together. Then sayde
 they to him: Why did Moses commaunde to geue
 a testimonie all of diuorcement, & to put her away?
 he said vnto them: Moses because of the hardnes
 of youre hartes, suffered you to put away youre
 wyfes: but from the begynninge it was not so. I
 say therfore vnto you, whosoever putteth away
 his wife (excepte it be for fornication) & marieth
 another bryketh wedlocke, & whosoever marieth
 her whiche is deuorced, doth committe adoultrey.
 Then sayd his disciples to hym, yf the master be
 so betwene man and wyfe then it is not good to
 mary.

There are chaste, whiche were so borne, oute
 of their mothers belly. And there are chaste whiche
 be made of men. And there are chaste whiche haue
 made them selues chaste for the libertie of hea-
 uens sake. He that can take it, let him take it.
 Suffer the children, and forbidde them not to
 come to me, for of such is the kingdome of heauen.
 Why callest thou me good? there is none good
 but one, and that is god.

If thou wylte enter into lyfe, kepe the com-
 mandementes.
 Yf thou wilt be perfect, go and sell that thou
 hast, and geue it to the poore, and thou shalt haue
 treasure in heauen, and come and folowe me.
 Verely I saye vnto you, it is hard for a rich
 man to entre into the kingdome of heauen. And
 moreover I say vnto you, it is easer for a camel
 to goe thorow the eye of a needle.

to go through the eye of needle, then for a rich man to enter into the kingdome of god.

Then sayd Peter to hym. Schold we haue forsaken all and folowe the; what shal we haue? Iesus said vnto him: verely I saye to you, wha the sonne of man shal sit in the seate of his maiestie, yf which folow me in the seconde generacion shal sit also vpon xii. scates, and iudge the xii. tribes of Israel: And whosoever forsaketh houses, or brethren, or sisters, other father or mother, or wyfe or chyldren, or landes for my name sake the same shal receiue an hundred fold, and shall inherite euerlasting lyfe.

The .xx. Chapter

And last shal be first, and the first shal be last. For many are called and fewe be chosen.

So sit on my right hand, and on my left hand is not myne to geue, but to them for whom it is prepar'd of my father.

Ye knowe that the Lordes of the Gentiles haue dominatio ouer the. And they p. are great exercise power ouer them. It shal not be so amonge you; but whosoever will be great amonge you, let hym be your minister, and whosoever wil be chiefe, let hym be your seruaunt, euen as the sone of man came not to be ministered vnto, but to minister, and to geue his life for the redempcion of many.

The .xxi. Chapter.

And Iesus wente into the temple of god, and cast out all them that sold and bought in the temple, and ouerthrewe the tables of the monney chaungers, and the seates of them that sold doves, and said to them. It is written, my house shal be called the house of prayer. But ye haue made it a den of theues.

Howe longe is the figge tree withered away? Jesus sayde vnto them: Verely I save vnto you yf ye shall haue sayth and shall not doubt, ye shall not onely do that which I haue done to þe figge tree, but also yf ye shall saye vnto this mountayn take thy selfe away and cast thy selfe into the sea it shall be done. And whatsoeuer ye shall axe I praye (yf ye beleue) ye shall receaue it.

The. xii. Chapter.

¶ When the kynge came in, to visitt the gesses: And spied there a man whiche had not on a weddyng garment, and sayde vnto hym, frende, howe fortunyd st that thou camest in hither and hast not on a weddyng garment? And he wds alien (speechlesse). Then sayde the kynge to his ministers: toke and bynde hym hande and foote, and cast hym into vtter darkenesse, there shall be wepyng and gnawing of teeth, for many are called and few are chosyn.

Maister, we knowe that thou arte true, and teachest the way of god truly, neither carest thou for any man, for thou considerest not mennes estate.

Geue to Cesar that whiche is Cessars: and geue to god that, which is goddes.

Moses bad, yf a man dye hauing no childre, that the brother marye his wife, and reple by seed vnto his brother.

In the resurrection they neither marye nor are maryed, but are as the aungels of heauen.

God is not the god of the deade, but of the lyuynge.

Maister whiche is the chiefe commaundement in the lawe? Jesus sayde to hym: Ioue the Lorde thy god with all thine hearte, with al thine soule and with al thy mynde. This is the first and the chiefe commaundement. And there is another

The Gospell.

lyke vnto this, Loue thine neighbour as thy self
In these two commaundementes hange all the
lawe and the prophetes.

The. xxi. Chapter.

The Scribes and the Pharisees sit in Moyses seate. All therfore whatsoeuer they bid
you obserue, that obserue and do but after they
worches do not, for they saye and doo not. Ye
and they bynde heauye burthens and greuous
to be borne, and leye on mennes shoulders: but
they themselues will not heaue at them with one
of their fingers. All their worches they do for to
be sene of menne. They set abroad thei phylac
teries, and make large borders on they garmēt
and loue to syt vppermost at frautes, and to ha
ue chiefe seates in the Synagoges, and gretings
in the markettes, and to be called of menne Rab
bi. But ye shal not suffre your selues to be called
Rabbi. For one is your maister, that is to wpte
Christ, and al ye are brethren. And call no man
your father vpon the earth. For there is but one
your father, and he is in heauen. Yet not called
masters, for there is but one your master, and he
is Christ. He that is greatest among you, shalbe
your seruaunt. But whosoever exalteth himselfe
shalbe brought lowe. And he that humble hym
selfe, shalbe exalted.

Whosoever sweareth by the aulter, sweareth
by it, and by all that thereon is. And whosoever
sweareth by the tēple, sweareth by it, and by hym
that dwelleth therein. And he that sweareth by
heauen, sweareth by the seate of god, and by him
that sitteth thereon.

Wo be to you Scribes and Phariseis. Ypo
crites which tithe Wynte, Anyle, and Commune
and leaue the weyghtier matiers of the lawe vndone

done, iudgement, mercy, and fapth. These ought you to haue done. and not to haue left the other vndone. Ye blynde guydys whiche strayne out a gnat, and swalowe a Cammyll.

Jerusalem, Jerusalem whiche kyllest the Prophets and stonest them whiche are sent to thee: Howe often wolde I haue gathered thy children together, as þe henne gathereth her chickens vnder her wynges, but ye wolde not.

The. xliii. Chapter

BEcause iniquitie shall haue the vypper hand the loue of many shall abate. But he that endureth to the ende, the same shall be safe

As the lyghtnyng commeth out of the East, and shyneth into the west, so shall the coming of the sonne of man be.

Whersoever a deade carke is, euen thither wyll the Eagles resorte,

Immediatly after the tribulacions of those dayes, shall the sunne be darkened, and the moone shall not geue her lyght, and the stares shall fall from heauen, and the powers of heauen shall moue And then shall appere the spgne of the sone of man in heauen, and then shall all the kynnedes of þe Earthe mourne, and they shall se the sone of man come in the cloudes of heauen with power and great glozy. And he shall send his angels with þe great voyce of a trompe, and they shall gather together his chosen from þe foure wyndes, and frō the one ende of the worlde to the other.

Heauen and earth shall perishe, but my wordes shall abyde. But of that day and hour knoweth noman, no not the aungels of heauen, but my father onely.

Wake therefore, because ye know not what houre your master wyll come.

The gospel

Be ye also readye, for in the houre ye thynke he wolde not, wyll the sonne of manne come.

The. xxv. Chapter.

Watche for ye knowe neyther the daye nor yet the houre when the sonne of man shall come.

Unto every manne that hath he shalbe geuen, and he shal haue abundaunce, and from him that hath not, shalbe taken awaye, euē that he hath. When the sonne of man cometh in his glozy and all the holy aungels with him, then shall he syt vpon the seate of his glozy, and befoze hym shalbe gathered all naciōs, and he shall separate them one from another, as a shepheard doeth the shepe from the goates. And he shall sette the shepe on his righte hande, and the goates on the lyfte. Then shall the kyng. saye to thē on his right hande. Come ye blessed chyl dren of my father: inherite ye y^e kyngdom prepared for you frō the beginning of the worlde. For I was an hongred and ye gaue me meate, &c. Then shall the righteous answer hym, saying; Maister whan sawe we thee an hungred, and feede thee? &c. And the kyng shall answer and saye vnto thē, verely I saye vnto you: in as muche as ye haue done it vnto one of y^e least of these my brythē, ye haue done it to me. Then shall the kyng saye vnto thē that shalbe on the lyfte hande: Departe from me ye cursed, into euerlastyng fyre, which is prepared for the deuill and his angels. For I was an hungred, and ye gaue me no meate, &c. Thē shall they saye also, maister whē sawe we thee an hongred, &c. Then shall he answer them and saye, Verely I say vnto you, in as muche as ye did it not to one of the least of these, ye did it not to me.

me. And these shall go into euerlasting payne,
and the righteous into lyfe eternall.

Che. xvi. Chapter.

What neede this waste? this oymment
might haue bene well sold, and geuen to
the poore whē Iesus understode that, he
sayd vnto the: why trouble you the wo-
ma? she hath wrought a good worke vpon me: For
ye shall haue poore folke alwayes with you: but
me shall ye not haue alwayes. And in that she
casted this oymment on my body, she did it to
burie me withall. Verely I saye vnto you, wher-
soeuer this gospel shall be preached throughout
all the worlde, there shall also this that she hath
done, be tolde for a memorie of her.

As they did cate: Iesus toke bread and gaue
thākes, brake it and gaue it to the disciples and
sayd: Take, cate, this is my bodye. And he toke
the cup, and thanked, and gaue it them, sayinge:
drinke of it euey one. For this is my blood of
the newe testament that shall be shedde for manye,
for the remission of synnes.

And he came vnto the disciples, and founde
them a slepe, and sayde to Peter: what coulde ye
not walke with me one houre? wake & praye,
that ye fall not into temptation. The spirite is
willing, but the fleshe is weake.

Put vpon thy swearde into his sheate, for all
that laye hande on the sword, shall perishe with
the swearde.

Che. xvii. Chapter.

And beholde the vayle of the temple didde
rent in twayne from the topp to the bot-
tome, and the earthe did quake, and y stones did
rente, and graues did open, and the bodye of ma-
ny sainctes which slepte, arose and came oute of
the

the graves after his resurrection, and came into the holy citie, and appered vnto many.

The xviii. Chapter.

And Iesus came and spake vnto them saying: al power is geuen vnto me in heauen and in earth. So therfore and teache all nations, baptising them in the name of the father, and the sonne, & the holy ghost, teachinge the to obserue all thynges what soeuer I commaunded you. And lo I am with you alwaye, euen vntill the ende of the worlde.

The ende of the gospell of
saint Matthewe.

The gospell of S. Marke
The. i. Chapter.



Sende my messenger before thy face, whiche shall prepare the way before the. The voyce of a cryer in y wildernes: prepare ye the waye of the Lorde, make his pathes straghte.

John dyd Baptise in y wildernes, and preache y baptyme of repentance, for the remission of synnes,

John was clothed with Camilles heare, and with a gyrdell of a skyn about his loynes, & he dyd eate Locustes, and wylde honye, and preached saying: a stronger then I cometh after me, whose

For I rather I am not worthy to stoop downe & vnloose. I haue baptised you with water: but he shall baptise you with the holy ghoste.

And it came to passe in those dayes that Iesus came from Nazareth, a citie of Galile: and was baptised of John in Iordane. And as soon as he was come out of the water, John sawe heauen open, & the holpe ghost descendynge vpon hym, lyke a doue.

And there came a voyce from heauen. Thou arte my deare sonne in whome I delecte.

After John was taken, Iesus came into Galile, preaching þe gospel of the kyngdome of god, and sayng: the tyme is come, & the kyngdome of God is at hande, repente and beleue the gospell.

As he walked by the sea of Galile, he sawe Symon and Andrew his brother casting nettes into þe sea, for they were fishers. And Iesus said vnto them, folow me, and I wyll make you fishers of menne. And straight waye they forsoke there nettes, and folowed him.

And when he had gone a lytle further thẽ, he sawe James the sonne of zebede and John his brother, euen as they were in the shippe mending their nettes, and anon he called them. And they lefte their father zebede in the shippe with his hyred seruauntes, & went their waye after him.

He taught thẽ as one that hadde powre, with him, and not as the Scribes.

And there was in their sinagoge a man vexed with an vnclene sprite, that cried sayng: Let be, what haue we to do with þe Iesus of Nazareth: Yet thou come to destroy vs? I knowe the what thou arte euen that holy of God.

And he caste out many deuyls, and suffered not the deuyls to speake, because they knewe him.

So

The gospel

Be thou care nothing to any man: but get thee hence, and shewe thy selfe to the prieste, and offer for thy cleansing, those thynges whiche Moses commaunded, for a testimoniall vnto them.

The.ii. Chapter.

Who can forgive synnes but onely God? And as Iesus passed by, he sawe Leode the sonne of Alphaey sit at the receite of custom, and saide vnto him: folowe me. And he arose and folowed him.

The whole haue no neede of the phisition but the sicke. I am not to caule the rightewise, but the synners to repentance.

No man soweth a peece of newe clothe vnto an old garment, for then taketh he away þ new peece from the olde, and so is the rent worse. In lykes wise, no man poureth newe wyne into olde vessels, for yf he do, the newe wyne breaketh þ vessels, and the wyne runneth oute, and the vessels are marred, but newe wyne must be powred into new vessels.

The Saboth was made for man, and not man for the Saboth.

The.iii. Chapter.

And when the vncleane spites sawe him, they fell downe befoze him, and cryed saying: thou art the sonne of god. And he straighely charged them that they shulde not vtter him.

Howe can Satan dyue out Satan? for yf a realme be deuided against it selfe, that realme can not endure. Or yf a house be deuided againste it selfe, that house cannot continue. So yf Satan make insurrection againste hym selfe and be deuided, he can not continue, but is at an ende.

Accelpe I say vnto you, all synnes shalbe forgiven vnto mens chyldre, and blasphemie wherewith

with they blaspheme. But he that blasphemeth the holy ghost, shal neuer haue forgiveness, but is in daunger of eternall damnation, because they sayd, he had an vnclene spyte.

Behold thy mother and thy brethren seke for the without. And he answered the sayeng: Who is my mother, & my brethren? And he looked round aboute on his disciples, whiche sate in compasse aboute hym and sayde: beholde my mother and my brethren. For whosoever doeth the will of god, he is my brother, my sister, and mother.

The.iii. Chapter.

¶ **W**hen it is geuen to knowe the mystery of the kinadom of god. But vnto the that are without, shal all thynges be done in similitudes, that whē they se, they shall see, and not discern, and when they heare, they shall heare, & not vnderstande, leaste at any tyme they shoulde tourne, and their synnes shulde be forgiven them.

There is nothing so pryncipe, that shall not be opened, neyther soo secreete, but that it shall come abroad.

With what measure ye mete, with the same shall it be measured vnto you againe.

Vnto him that hath, shall it be geue: and from him that hath not, shalbe taken awaye euen that he hath.

What felowe is this, for bothe wynde and see obey him.

The.v. Chapter.

¶ **W**hen he had spyed Iesus a farre of, he ran & worshipped him and cried with a lowde voyce & sayde: What haue I to do with the Iesus the sonne of y moste hyst god? I requyre the in the name of God that thou torment me not.

All the deuilles besought him sayinge: Wende

The gospel.

us into the heerde of swyne, that we maye enter into them. And anone Iesus gaue them leue.

The. vi. Chapter.

IS not this that carpenter Maryes son the brother of James and Ioses, and of Judas Simon? and are not his systers here with vs, & they were offended by hym.

And Iesus saide vnto them: A prophete is not dispised but in his owne countre, & amonge his owne kinne, and among the that are of the same houtholde.

And he called the twelue and beganne to sende them two and two, and gaue the power ouer vnclene spirites. And commaunded them, that they shoulde take nothyng vnto theyr iourneys save a rodde onely, neyther scrippe neyther bread neyther money in thei purses, but shoulde be shod with sandales. And that they shoulde not put on two cootes. And he sayde vnto them. Whersoener ye enter into an house, there abyde tyll ye departe thence: And whosoener shall not receaue you, nor heare you, whā ye departe thence shake of the duste that is vnder your feete, for a witness vnto the. I say verely vnto you, it shal be easier for Sodome & Gomor at the day of iudgement, then for that cytle: And they went out and preached, that they shoulde repent: and they caste out many devyls. And they annointed many that were sicke with oyle and healed them.

It is not lawfull for the, to haue thy brothers wyfe.

When they sawe him walkynge vpon the sea, they supposd it had bene a spyte, & cried out for they all saw him, and were afrayed.

The. vii. Chapter.

The Pharises and all the Jewes, excepte they washe their handes ofte, ate not, observing the traditions of the elders. And when they come from the markette excepte they washe, they ate not.

This people honoureth me with their lippes, but their herte is farre frome me. In vaine they worshippe me, teaching doctrines whiche are nothinge but the commaundementes of men. For ye laye the commaundementes of God aparte, and observe the traditions of men, as the washyng of cruses and of cuppes, and many other suche like thynges ye do.

Whosoever curseth father or mother, lette him dye for it.

There is nothing withoute a manne that can defyle hym when it entreth into hym: but those thynges whiche procede out of him, are these which defyle the man.

It is not mete to take the chyldrens breade & to cast it vnto whelpes. He answered & sayde vnto him: enū so master, neuertheless, the whelpes also ate vnder the table of the chyldrens wyues.

They brought vnto him one that was deffe, and stambzed in his speche, & prayde him to put his hande vpon him, & he toke him a syde frome the people, and put his fingers in his eares, and he sppt and touched his tounge, & looked vp to heauen and sighthed and saide vnto him: Ephatha, is to saye he opened. And strayght waye his eare were opened, & the stringe of his tounge was lowsed, and he spake plaine.

The viii. Chapter.

And he caught the blynde by the hande and ledde him out of the towne, and sput in his eyes,

eyes, and put hys handes vpon hym: and he wether he sawe ought: and he loked vp and said I se the menne, for I se them walke as they were trees.

Whom do men say that I am? And they answered: some saye thou arte John Baptiste, some saye Elias, & some one of the prophetes. And he saide vnto them: But whom saye ye that I am? Peter answered, and sayde vnto hym, Thou arte verely Christe.

Peter toke hym asyde, and began to chide him. Then he turned about, & loked on hys disciples, and rebuked Peter sayeng: Go after me Satan for thou sauerest not the thynges of god, but the thynges of men.

Whosoever wyll folowe me, lette hym forsake hym selfe, and take vp his crosse and folow me. For whosoever wyll saue his lyfe, shall lose it. But whosoever shall lose his life for my sake, and the gospels, the same shall save it. What shall profet a manne if he shoulde wyne all the world, & lose his owne soule? or els what shall a man geue to redeime his soule agayne? Whosoever therfore shall be ashamed of me & of my wordes, amonge these aduouterours and synful generation, of him shall the sonne of man be ashamed when he cometh in the glory of his father with the holy angels.

The ix. Chapter.

As Peter came out of the cloude sayeng. This is my deare sonne, here him.

All thynges are possible to hym that beleueth.

Lord I beleue, helpe myne vnbeliefe.

And when he was come into the house, his disciples asked hym secretly, why couldest thou not call him out? And he saide vnto them: this kynde can

by no nother meanes come forth but by prayer
and fastyng.

By the waye they reasoned amonge themselues;
who should be the chiefe. And he sat downe and
called the twelue vnto him, and sayd to them: Ye
any man desire to be fyrst, the same shalbe last of
all, and scruaunt vnto all. And he toke a childe
and set him in the myddes of them, and toke him in
his armes, and sayd vnto them: Whosoever re-
ceaueth any suche a childe in my name, receaueth
me: and whosoever receaueth me, receaueth not
me but him that sent me.

Whosoever is not agaynst you, is on your part
And whosoener shall geue you a cup of water to
drynke for my name sake, because ye belonge to
Christe, verely I saye vnto you, he shall not lose
his rewarde.

Whosoever shall offend one of these lytell ones,
that beleue in me, it were better for hym, that a
myllstone were hanged about his necke, and that
he were cast into the see. Wherefore if thy hande
offende the, cut him of. It is better to enter into
lyfe maymed, then haupnge two handes go into
hell, into a fyre that neuer shalbe quenched, wher
the wyne dieth not, and the fyre neuer goth out
Wherwyle if thy foote offende the, cut him of, for
it is better. &c. Euen so if thyne eye offendethe,
plucke him out, for it is better. &c.

The .x. Chapter.

The Pharises came and aske hym a question
Whether it was lawfull for a manne, to put
awaye his wyfe, to proue him. And he answered
and sayd vnto them: What dyd Moyses sayd you
? And they said, Moyses suffered to write a testi-
moniall of dysauisement, and to put her awaye.
And Iesus answered & sayd vnto them: For the
hardnes

hardnes of your hartes he wrote this precept vnto you. But at the first creation, God made the mā and womā, And for this thing sake, shall man leue his father & mother & byder by his wife; and they twayne shall be one flesh. So then are they nowe not twayne but one flesh. Therefore what God hath cuppled, let no manne seperate. And in the house his disciples asked him again of that matter, and he said vnto them, Whoso neuer putteth awaye his wyfe & marrieth another, breketh wedlocke to herwarde, and if a woman for sake her husbāde and be married to another she committeth aduourtry.

Suffer the children to come vnto me, and forbyd them not. For of such is the kingdome of god. Verely I say vnto you, whoso neuer shall receaue the kyngdome of god as a childe, he shall not entre there in. And he toke the by in his armes, & put his handes vpon them, & blessed them.

There is no manne good but one, whiche is God.

Go and sell all that thou hast, and geue to the poore, and thou shalt haue treasure in heauen; and come and folowe me, and take vp thy crosse.

What an harde thinge is it for them that haue riches, to enter into the kingdome of GOD.

Children howe hard is it for them that trust in riches to enter into the kingdome of heauen. It is easier for a camell to go throughe the eye of a needle, then for a rich manne to enter into the kingdome of god.

Verely I say vnto you, there is no man that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or other chyldren, or landes for my sake and the gospels, whiche shall not receyue an hundred fold more in this tyme, houses and brethren,

brethren, and sisters, and mothers, and chyldren,
and landes with persecutions: and in the world
to come, eternall lyfe.

To sitte on my righte hande, and on my lefte
hande, is not mine to geue, but to them for whō
it is prepared.

Ye know that they which seme to beare rule
amonge the Gentiles, raygne as lordes ouer the
and they that be great among them, exercise au-
thoritie ouer them. So shal it not be among you
but whosoener of you wyll be great among you,
shalbe your minister. And whosoener wil be mas-
ter shalbe seruaunt vnto all. For euen the sone
of man came not to be ministered vnto, but to my-
nister, and to geue his lyfe for the redemption of
many.

¶ The. xi. Chapter

AND Iesus wente into the temple, and began
to caste out the sellers and byers, in the tem-
ple, and ouerthrewe the tables of the money chaũ-
gers, and the stoiles of them that sold doves, and
wolde not suffer that any manne caried a vessell
through the temple. And he taught, sayinge vnto
them is it not wyrtten: my house shalbe called
house of praye vnto al natiōs: but ye haue made
it a den of theues.

Verely I say vnto you, that whosoener shal
saye vnto this mountayne, take awaye thy selfe,
and cast thy selfe into the sea, and shal not wauer
in his harte, but shal beleue those thynges which
he sayeth shal come to passe: whatsoener he sayth
shalbe done to him. Therfore I saye vnto you,
whatsoeuer ye desire when ye praye, beleue that
ye shall haue it, and shalbe done vnto you.

When ye stand and praye forgiue, yf ye haue
any thyng agaynst any manne, that your father

The gospel

also which is in heauen, maye forgene you your
trespaces.

The .xii. Chapter.

Myster we know that thou arte true,
and carest for no man, for thou consy-
derest not the degree of men, but tea-
chest the waye of God truly.

Gene to Cesar that which belongeth to Cesar,
and to god that, which pertayneth to god.

Moses wrote, of a mans brother dye, and leue
his wyfe behinde hym, and leue no children, that
then his brother shoulde take his wyfe, and reyse
by seed vnto his brother.

When men shall reyse agayne from death, they
neither mary, nor are maryed, but are as y^e aun-
gels which are in heauen.

God is not the god of the deade, but the god
of the lyuyng.

Thou shalt loue the Lorde thy God with
all thy hearte, and with all thy soule, and with
all thy mynde, and with all thy strength, this is
the firste commandement. And the seconde is
lyke to this. Thou shalt loue thy neyghbour
as thy selfe. There is none other commaundes-
ment greater then these.

Beware of the Scribes, which loue to go in
longe clothyng, and lone salutations in the mar-
ket places, and the chiefe seates in synagoges
and to sit in the vppermoste tounes, and feastes,
and deuoure widdowes houses, and that vnder
a colour of longe prayng. These shall receyue
greater damnacion.

Werelye I saye vnto you, that this poore wyde-
dowe, hath caste moze in, then all they which
haue caste into the treasure, for they all byd caste
in of their superfluite: but she of her pouertie
did

old cast wall that he had, even all her living.

The. xlii. Chapter.

They shall bring you vp to the counsels and into the Synagoges, and ye shall be beaten, ye and shalbe brought before rulers and kynages for my sake for a testimoniall vnto them.

But when they leade you and presence you, take no thoughte afore hande what ye shall saye, neiether ymagin nothing. But whatsoeuer is giuen you, at the same tyme, that speake. For it shall not be ye that shall speake, but the holpe Ghoste.

Whosoever shall endure vnto the ende the same shalbe safe.

Yf any man saye vnto you, lo, here is Christe, lo, he is there, belene not, for false Christes shall ryse, and false prophetes, & shal shewe miracles and woundes, to deceyue yf it were possible, euen the electe. But take ye hede, beholde I haue thesed wored you all thynges before.

Then shall they see the sonne of manne comynge in the cloudes with greate power & glorie. And then shall he sende his aungels, and shall gather together, his electe from the foure wynndes, and from the one ende of the worlde to the other.

Heauen and earth shall passe, but my wordes shall not passe.

But of that daye and the houre, knoweth no man: no not the angels which are in heauen, neiether the sonne himselfe, saue the father onely.

Take heede for ye knowe not when the tyme is.

Watche therfore, for ye knowe not when the mayster of the house wyll come: whether at euen or at mydnyghte, whether at the cocke crowng, or in the dawnyng, laste yf he come sodenlye,

The gospell

he shoulde fynde you slepyng. And that I say
vnto you, I saye vnto all men, watche.

The. xlii. Chapter.

When he was in Bethania, in the house of
Simon the Leper, euen as he sate at meat,
there came a womanne hauyng an alabaster
boxe, of oymntente called Narde, that was pure
and costlye: and she brake the boxe, & powzed it
on his head. And there were some that were not
content in them selues, and sayd, what neded this
waste of oymntente? for it might haue been solde
for more then thre hundred pence, and been ge-
uen to the poore. And they grudged agaynst
her. And Iesus sayde, lette her be in rest, why
trouble ye her, she hath done a good worke on
me. For ye shall haue poore with you alwayes,
and when soeuer ye wyll ye may doe them good,
but me ye shal not haue alwayes. She hath done
that she coulde, she came afoze had to anoynt my
body to his burying warde. Verely I say vnto
you, wheresoeuer this gospell shal be preached
throughtout the whole worlde, this also that she
hath done, shalbe rehearsed in remembraunce of
her.

The sonne of man goeth as it is wrytten of
hym, but wo be to that man, by whom the sonne
of man is betrayed, good were it for hym, if that
man had neuer bene borne.

And as they ate, Iesus toke breade, blessed
and brake it, and gaue to the and sayd: take, eate
this is my body. And he toke y cuppe, gaue tha-
kes, and gaue it to the, and they all dranke of it,
and he sayde vnto them. This is my bloude of
the newe testament, which is shed for many.

Simon slepeste thou? couldeste not thou
watteche with me one hour? watteche ye and praye
lest

leſte ye entre into temptation the ſpíríte is ready, but the fleſhe is weake.

The. xv. Chapter.

And the vayle of the temple did rent in two píeces from the toppe to the bot-tome. And when the centurion (which ſtoode befoze him) ſaw that he ſo cryed, and gane vp the ghóſt, he ſayd: trulpe this man was the ſonne of God.

The. xvi. Chapter.

O ye into all the worlde, and preache the glad tidynge to all creatures, he that beleueth and is baptiſed, ſhall be ſaued, but he that beleueth not ſhall be damned. All theſe thynges ſhall folowe them that beleue: In my name they ſhall caſte out deuils, and ſhall ſpeake with newe tongues, and ſhall kyl ſerpentes, and yf they drinke any deadly thinge, it ſhall not hurte them. They ſhall laye their handes on the ſicke, and they ſhall recouer.

¶.iii.

The

The Gospell
 The gospell of S. Luke.
 The. i. Chapter.



There was in the dayes of Herode the kyng of Iury a certayne p̄feste named zacharias, of the course of Abia.

And his wyfe was of the daughters of Aarō, and her name was Elizabeth. Both were perfecte before God, and walked in all the lawes and ordinaunces of the Lorde, that no man coulde fynde faulte with them.

And the aungell sayde vnto hym: feare not, zacharye, for thy prayer is heard: And thy wyfe Elizabeth shall beare a sonne, and thou shalt call his name John, and thou shalt haue ioye & gladnesse, and many shall reioyce at his byrthe. For he shall be greate in the sighte of the Lorde, and shall neyther drinke wyne nor strong drincke. And he shall be filled with the holpe ghost, euen in his mothers wombe, and manye of the chyl dren of Israell shall he turne to their Lorde god.

And he shall go before hym in the spirite and power of Elias, to turne the heartes of the fathers to the chyl dren, and the vnbeleuers to the wysedome of the iuste menne, to make the people ready for the Lorde.

After those dayes his wyfe Elizabeth conceiued, and byd her selfe syue monethes, sayinge: This wyse hath God deale with me in þ dayes whan he looked on me, to take from me the rebuke that I suffered among men.

And the Aungell sayde vnto her, feare not
 Maria:

Mark: for thou haſt founde grace with God,
 For, thou ſhalt coeſe in thy wombe, and ſhalt
 beare a ſonne, and ſhalt call his name Jeſus.
 He ſhall be great, and ſhall be called the ſonne of
 the hygheſt, and the Lord God ſhall geue vnto
 hym the ſeate of his father Dauid, and he ſhall
 raygne ouer the houſe of Jacob for euer, and of
 his kyngdome ſhall be none ende.

The holy Ghoſt ſhall come vnto the, and the
 power of the hygheſt, ſhall ouerſhadowe thee,
 therfore alſo, the holy thyng which ſhall be borne,
 ſhall be called the ſonne of God.

And loe, aſſone as the voyce of thy ſalutation
 founded in myne eares, the babe ſprang in my
 bellye for ioye.

His mercy is on them that feare hym, thow
 out all generacions.

He putteth downe the myghtye from theyr
 ſeates, and exalterh them of lowe degree.

And thou childe ſhalte be called the prophete
 of the hygheſt. For thou ſhalte go before the face
 of the Lord, to prepare his wayes. And to geue
 knowledge vnto his people for the remiſſion of
 ſynnes.

The. ii. Chapter.

AND ſo fortun'd while they were ther,
 her tyme was come, that ſhe ſhoulde
 be deliuered. And ſhe brought forth
 her firſte begotten ſonne, and wrap-
 ped hym in ſwadlynge cloathes, and layde hym
 in a maunger, becauſe there was no rounge for
 them within the ynnies.

Behold I bring you tydings of great ioye,
 that ſhall come to all the people, for vnto you is
 borne this daye in the cite of Dauid, a ſauoure
 which is Chriſte the Lord. And take this for a

The Gospell

signe ye shal fynd the chyldre, swadled, and layed
in a manger.

And when the right daye was come, that the
chyldre shalbe circumcised, his name was called
Jesus, whiche was named of the aungell, befoze
he was conceaued in the wombe.

And an aunswere was geuen hym of the holy
ghoste, that he shoulde not fe death befoze he had
sene the Lorde Christ.

Beholde, this chyldre shalbe the fall, and res-
urrection of many in Israel, and a signe which
shalbe spoken agaynst. And moze ouer y^e sword
shall pearce thy sole that the thoughtes of many
hartes may be opened.

And Anna hadde bene a wedowe about .iiii.
score and .iiii. yeaeres, which went neuer out of y^e
temple, but serued god with fastyng and prayer
night and daye.

And it fortuneth after thzee dayes that they
founde hym in the temple, sittinge in the middes
of the Doctoures, both hearing the and posinge
them.

He wente wyth them, and came to Nazareth
and was obedient to them.

The .iii. Chapter.

The worde of God came vnto John the sone
of zacharias in the wyldernesse. And he cam
into all coastes aboute Iordane, preachynge the
baptyme of penance, for the rempyng of synnes
as it is wytten in the booke of the saynges of
Esaias the prophete, whiche sayeth. The voyce
of a cryer in wildernesse, prepare the waye of the
Lorde, make his pathes straghte: Euery valley
shalbe fylled, and euery mountayne and hill shal
be brought low, and croked thynges shalbe made
straght, & the rough wayes shalbe made smothe
and

and al these shall see the saluacion of God.

O generacions of vipers, who hath taught you to fye from the wrath to come? Bring forth the due frutes of penance, & begynne not to saye in your selues, we haue Abraham to our father. For I saye vnto you, God is able of these stornes to rayse vp chyl dren vnto Abraham. Howe also is the axelayed vnto þ rootes of the trees, so þ eue ry tree which byngeth not forth good fruts, shal be hewen downe and cast into the fyre.

He that hath the two rootes, let hym parte wyth hym that hath none, and he that hath meate lette hym do lyke wise.

Do violence to no man, nether trouble anye man wrongfully, but be content with your wages

I baptise you with water, but a stronger then I cometh after me, whose shue lachet I am not worthy to vnloose, he wyl baptise you with the holy gost, and wyth fyre, whiche hath his fane in his hande, and wyl pource his flooze, and wyl gader his corne into his barne, but the chaffe wyl he bourned with fyre that neuer shalbe quenched

¶ The. liii. Chapter.

It is wyttten, manne shall not lyue by bread onely, but of euery worde of god.

It is wytten, Thou shall honour the lord thy god, and him onely serue.

The spryte of the lord vpon me, because he hath annoynted me, to preache the gospel to the poore he hath sent me, and to heale the broken hartes, to preache deliuerance to the captiue, and syght to the blinde, and frely to set at liberte them that are abused, & to preache the acceptable yere of the lord.

No prophete is accepted in his owne countre.

A. b.

And

The Gospel

And in the synagogue ther was a man whiche had aspyte of an vnclene deuyll and cryed with a lowde voyce sayenge: Let me alone, what haste þ to do with vs, thou Iesus of Nazareth? Wete thou come to destroy vs? I know the what thou art, euen the holy of god.

And deuyls also came oute of manye of them cryeng and sayeng: Thou art Christ the sonne of God. And he rebuked them and suffred them not to speake, for they knewe that he was Christ.

The v. Chapter.

He sayde vnto Peter, launche oute into the deepe, and lette sylppe your nettes to make a draught. And Symon answered, and said to him Master, we haue laboured all night, & haue take nothing. Neuerthelatter at thy word I will lose forthe the nette. And when they had so done, they enclosed a greate multitude of fshes, and theyr net brake, but they made signes to theyr felowes which were in the other shype, that they shoulde come and helpe them. And they came, and fylled both the shypes that they snocke agayne. Whā Symon Peter sawe that, he fel downe at Iesus knes saying: Lorde go from me, for I am a synfull man. For he was vterly astoned, and al that were with him, at þ draught of fshes which they toke, and so was also James & John the sonnes of zebede, whyche were partners with Symon. And Iesus sayde vnto Symon: feare not from henceforthe thou shalt catche menne. And they brought the shypes to land, and forsoke al, and folowed him.

He warned the leper that he shoulde go and shewe him selfe to the prest, and offer for his clea syng accordinge as Moyses commaundemēt was for a witnes vnto them.

When

When he saw they sayth, he sayde vnto hym: man, thy synnes are forgeuen the.

Who can forgeue synnes but god onely?

He went forth & sawe a publicane named Leui sittynge at the receyte of custome, and sayd vnto him: folow me, and he lefte all, rose vp, and folowed hym.

They that are whole nede not of the physick, but they that are sicke. I can not call þe righteous, but sinners, to repentance.

No man putteth a pece of a new garnēt into an old vesture, for yf he do, then breaketh he the newe, & the pece that was taken out of the new, agreeth not with the old. Also, no man powzeth new wyne into old vessels, for yf he do, the newe wine breaketh the vessels, & runneth out it selfe, and the v. is perished. But newe wyne must be powzed into newe vessels, and bothe are preserved. Also, no man þe dryncketh old wyne, straight waie can a waie with new, for he sayth, the olde is pleasaunter.

¶ The .vi. Chapter

Whether is it laūful on the sabothe days to do good, or to do euill? to saue ones lyfe, or for to destroye it? And he beheld the al in cōpasse and said vnto the man: Stretche forth thy hand and he dyd so, and his hand was restored, & made as whole as the other.

And it fortuneth in those dayes that he wente out into amountayne for to paye, and continued all nyght in prayer to god.

Blessed be ye poore, for yours is the kyngdom of god. Blessed are ye that hunger now, for ye shalbe satisfied. Blessed are ye that wepe now, for ye shall laughe. Blessed are ye when men hate you, and thurst you oute of theyr company, and saye

The Gospell

rayle, and abhorre your name as an euill thinge, for the son of mānes sake: Reioyse ye thē, and be glad, for behold, your rewarde is great in heauē.

Wo be to you that are riche, for you haue therein your cōsolatiō. Wo be to you that are ful, for ye shall hunger. Wo be to you that nowe laugh for ye shall waile and wepe. Wo be to you when all men prayse you, for so did their fathers to the false prophetes.

Loue your enemyes, do good to them that hate you. Blesse thē that curse you. And pray for thē, which wrongfully trouble you. And vnto hym that smyteth the on the one cheke, offer also the other. And him that taketh awaye thy gowne, forbyd not to take thy cote also. Geue to euery man that axeth of the. And of him that taketh awaye thy goodes, axe them not againe. And as ye wolde that men shulde do to you, so do you to them likewise.

Yf ye loue them which loue you, what thanke are ye worthy of? For þ very synners loue theyr louers. And yf you do for thē which do for you, what thanke are you worthy of? for þ very synners doo euen the same. Yf ye lende to them of whome ye hope to receaue, what thanke shall ye haue? For the very synners lende to synners to receaue as muche againe. Wherefore, loue ye your enemyes do good and lende, lokyng for nothinge againe, and your rewarde shall be greate, and ye shall be the children of the hiest, for he is kynde vnto the vnkynde and to the euill.

Be ye therfore mercifull, as your father is merciful. Iudge not, and ye shall not be iudged. Condemne not, & ye shall not be condemned. For geue, & ye shall be forgivenen. Geue & it shall be geue vnto you, good measure pressed downe, shaken

together & running ouer ſhal me geue into your
boſomes. For with what meſure ye mete, with
the ſame ſhall menne mete to you againe.

Canne the blynde leade the blynde? do they
not bothe then fall into the dyche? The diſciple
is not aboue his maſter. Euerye manne ſhal be
perfecte euen as his maſter is. Why ſeeſt thou a
mote in thy brothers eye, and conſiderſt not the
beame that is in thyne owne eye? Eyther howe
canſte thou ſaye to thy brother: Brother lette me
pull out the moore that is in thine eye, whē thou
perceauſt not the beame that is in thine owne
eye? Ypocrite caſt out the beame out of thine
owne eye firſte, and then ſhalte thou ſee perfectly
to pull out the moote oute of thy brothers eye.

It is not a good tree that byngeth forth euill
frute: neyther is that an euill tree that byngeth
forthe good frute. For euerie tree is knowne by
his frute, Nether of thornes gader mēne ſpghes,
nor of buſhes gader mēne grapes. A good māne
oute of the good treaſure of his herte, byngeth
forth that which is good. And an euill man oute
of the euill treaſure of his herte, byngeth forthe
that which is euill. For of the aboundaunce of
the hert, his mouth ſpeaketh.

Why call you me Maſter Maſter, & do not as
I byd you? whoſoeuer commeth to me, & heareth
my ſaynges, & doth the ſame, I wyll ſhewe you
to whome he is lyke. He is lyke a manne wh. ch
hylte an houſe, and dyggyd depe, and layde the
foundation on a rocke: When the waters aroſe
the flud bet vpon the houſe, and coulde nat moue
it, for it was grounde d vpo a rocke. But he that
heareth and doth not, is lyke a mā that without
foundation bylte an houſe vpo the earth, againſt
which the fludde did beate, and it fell by and by.

and

The gospel

and the fall of that house was great.

The. vii. Chapter.

I Do not trouble not thy selfe, for I am not worthy that thou shouldest enter vnder my rofe. Wherefore I thought not my selfe worthy to come vnto thee: But say the word and my seruant shall be hole.

I say vnto you I haue not found so greatesayth, no, not in Israel.

Beholde, they whiche are gorgeously apparelled, and lyue delicately, are in kinges courtes,

But what went ye forth to se? a prophete? ye I say to you, and more then a prophete. This is he of whome it is wytten. Beholde I sende my messenger before thy face, to prepare thy way before the. For I say vnto you, a greater prophete then John among womens chyldre is there none. Neuerthelesse, one that is lesse in the kyngdome of god, is greater then he.

John Baptyst came nelther eatyng bread, nor drynkyng wyne, and ye saye, he hath the deuyl. The sonne of man is come & eateth and drynketh and ye saye, beholde a mā which is a gloten, and a dryer of wyne, a frende of Publycanes and synners.

Symon, seekest thou this woman? I entred in to thy house, and thou gauest me no water to my feete, but she hath washed my feete with teares, and wyped them with the heares of her heade. Thou gauest me no kysse: but she sence the tyme I came in hath not ceased to kisse my fet. Myne heade with oyle thou diddest not anoynt, but she hath anoynted my feet with opntment wherefore I saye vnto thee, many synnes are forgiven her, for she loued muche. To whome lesse is forgiven the same doth lesse loue.

The

The. viii. Chapter.

Unto you it is geuen to knowe the secretes
of the kyngdome of God: but to other in si-
militudes, that when they se, they shoulde not se,
and when they heare they shoulde not vnder-
stande.

No man lyghteth a candell and couereth it
vnder a vessel, neither putteth it vnder the table
but setteth it on a candlestick, that they that enter
in manye se the light. Nothyng is in secret, that
shall not come afoode. Neither any thyng hydde,
that shall not be knowen and come to lyght.

Whosoever hath, to him shalbe geuen, and who-
soever hath not, fro hym shalbe taken, euen that
same, which he supposed that he hath.

My mother and my brethren are these, whyche
heare the worde of god, and do it.

What felowe is this? for he commaundeth both
the wyndes and water, and they obey him?

When he sawe Iesus, he cryed & fell downe be-
fore hym, & with a loude voice said: what haue I
to do wth the Iesus the sonne of the god most heil?

And there was there by an heerde of manye
swyne, fedynge on an hyl and they besought him
that he wolde suffre them to enter in: o them, and
he suffred them.

The. ix. Chapter.

And he saide to them: Take nothyng to sue-
ker you by the way, nether staffe nor scryppe,
neither breade, neyther mony, neyther haue two
coates. And whatsoever house ye enter into, ther
abide, and thence departe. And whosoever wyll
not receaue you, when ye go out of the cite, shake
of the very dust from your feete, for a testimoyny
against them.

Who saye ys that I am? Peter answered and
sayde

The Gospel

sayde: thou arte the Chyrste of god.

And he sayde to them all, yf any man wyl come after me, let him denye him selfe, and take vp his crosse daili: & folow me. Whosoever wyl saue his lyfe shall lose it. But whosoever doeth lose his lyfe for my sake, the same shall saue it. For what auantageth it a man to wíne the whole world, if he loose him selfe, or runne in domage of himselfe? For whosoever is ashamed of me, & of mi saynges of hym shall the sonne of man be ashamed whē he cometh in his owne glorie, and in the glorie of his father, and his holy angels.

And beholde, two men talked with him, and they were Moses & Elias, which appered glorious, and spake of his departyng, which he shuld ende at Jerusalem.

Then ther arose disputacion among them who shoulde be greatest. When Iesus perceaued the thoughtes of their hartes, he toke a chylde, and set him harde by hym, and sayd vnto them. Whosoever receaueth this chylde in my name, receueth me, and whosoever receueth me, receueth hym that sent me. For he that is leaste amonge you as the same shalbe greate.

He that is not agaynst vs, is with vs.

The sonne of man is not come to destroy mennes lyues, but to saue them.

Foxes haue holes, and byrdes of the ayre haue nestes, but the sonne of manne hath not wherof to lay his heade.

Let the dead bury theyr deade.

No man that putteth his hand to the plowe & loketh backe, is apte to the kyngdome of god.

He sayd vnto them, the haruest is greate, but the laborers are fewe. I pray therefore the lord of the haruest, to sende forth labourers in his haruest.

nest. Go your wayes, beholde, I sende you forth
as lambs among wolues. Beare no wallet nei-
ther scrip, nor shooes, and salute no man by the
waye. Into whatsoever house ye enter, first say:
Peace be to this house. And if the sonne of peace
be there, your peace shall rest vpon him, yf not it
shall turne to you againe. And in the same house
staye till eating & drinckynge such as they haue.
For the labourer is worthy of his reward. Go
not from house to house, and into whatsoever ci-
tie ye enter, yf they receaue you, eate such
thynges as are set before you, and heale the sicke
that are there, and saye vnto them, the kyngdom
of god is come nye vnto you. But into whatsoe-
uer citie ye shall enter, if they receyue you not, go
your wayes out into the streetes of the same and
saye: euen the very duste, whyche cleaueth on vs
of your citie, we wypp of agaynst you.

He that heareth you, heareth me, and he that
despyseth you despyseth me, and he that despyseth
me, despyseth hym that sent me.

Reioyse not that the spirittes are vnder your
power, but reioyse because your names are wri-
ten in heauen.

I confesse vnto the father, Lorde of heauen
and earth, that thou hast hyd these thynges from
the wyse and hast opened them to the babes.

No man knoweth who the sonne is, but the
father, neither who the father is, saue the sonne,
and he to whome the sonne wil shew hym.

Happy are the eyes, whiche se that ye se, for
I tel you, that many prophetes and kynges haue
desyred to se those thynges which ye se, and haue
not sene them, and to heare those thynges which
ye heare, and haue not heard them.

Martha, Martha, thou carest, and arte trou-
bled

R. l.

The gospel

bled about many thinges: Merely one is nedes full. Mary hath chosen her that good parte, which shal not be taken awaye from her.

The .x. Chapter.

AND behold a certayne lawyer stode vp, and tēpted hi, saying: Master, what shall I doe, to inherite eternall lyfe? He sayd vnto him: what is wyrtten in the lawe? Howe redest thou? And he answered and sayed: Ioue the Lorde thy GOD with all thy hearte, & with all thy soule, and with all thy strength, and with all thy minde: and thy neighbour as thy selfe. And he sayd vnto hym: Thou haste answered right. This doe, & thou shalt liue. But he wyllyng to iustifye himselfe, sayed vnto Iesus: And who is my neighbour? Iesus answered, & sayed. A certayne man descended from Ierusalem to Hierico, and fell among theues, which robbed hym of his raymente, and wounded hym and departed, leuyng hym halfe dead. And it chaunced, that there came downe a certayne prieste that same waye, & when he sawe him, he passed by. And likewise a Leuite, whē he wente nye to the place, came and looked on him, & passed by. But a certain Samaritan, as he ioyned, came vnto him: and when he sawe him he had cōpassion on him & went to, and bounde vp his woundes, and powred in oyle and wyne, and sette him on his owne beaste, and brought him to a commō inne, and made prouision for hym. And on the morowe, when he departed, he toke out two pence, and gaue them to the hoste, and sayed vnto him. Take care of him, & whatsoever thou spendest more, when I come again, I wil recōpence thee. Which now of these thre thyngest thou has neyghboure vnto him that fell among the theues? And he sayed: he that shewed mercy

on

on him. Then sayed Iesus vnto him: Goe, and doe thou lyke wyse.

The. xi. Chapter.

I Saye vnto you, axe, and it shalbe geuen vnto you: Seke & ye shall fynde. Knocke and it shalbe opened vnto you. For euery one that axeth, receyuethe, and he that seeketh fyndeth: and to him that knocketh, shal it be openeth, if the sonne shall axe bread of any of you that is a father, wyl he geue him a stone? or yf he axe fyre, wyl he for a fyre geue him a Serpente? Or yf he axe an egge, wyl he offer hym a Scorpion? Yf ye then which are euyl, can geue good gistes vnto your chyldre howe muche more shall the father of heauen geue au holy spirite to them that desyre it of him.

Euery kyngdome deuided with in it selfe, shalbe desolate, and one house shall fall vpon another. So yf Satan be deuided with in himself how shall his kyngdome endure.

He that is not with me, is agaynst me, and he that gathereth not with me, scattereth abrode.

Happy is the wombe that bare thee, and the pappes which gaue thee sucke. But he sayde. ye happy are they that heare the word of God, and kepe it.

No man lighteth a candell, and putteth it in an pryuy place, neiether vnder a bushell: but on a candellsticke, that they that come in, maye se the light.

Geue almes of that ye haue, and beholde all is cleane to you.

Wo be to you Phariseis, for ye tithe the mint and Rwe, and all maner herbes, and passe ouer iudgemēt & the loue of God. These oughte you to haue done, & yet not lefte the other vndone.

The Gospell

Wo be to you Pharisees, for ye loue the vpper moſte ſeates in the Synagoges, and gretinges in the markettes.

Wo be to you lawyers, for ye lade men with burthens greuous to be bozne, and ye your ſelues touche not þ yackes with one of your fyngers.

Wo bee to you lawyers, for ye haue taken awaye the keye of knowledge, ye entred not in your ſelues, and them that came in ye forbade.

The .xii. Chapter.

There is nothyng couered, that ſhall not be vncouered, neyther hyd, that ſhall not bee knowne.

Be not a frayd of them that kyll the bodye, & after that haue no more that they can do. But I wyll ſhewe you, whome ye ſhall feare. Feare hym which after he hath kylled, hath power to caſte into hell. Ye, I ſaue vnto you hym feare.

Whoſoener confeſſeth me befoze men, euen hym ſhall the ſonne of man confeſſe alſo befoze the aungels of God. And he that denyeth me befoze me ſhalbe denyed befoze the aungels of god. And whoſoener ſpeaketh a worde agaynſte the ſonne of man, it ſhalbe forgiven hym. But vnto him that blaſphemeth the holge ghoſte, it ſhall not be forgiven.

When they brynge you vnto the Synagoges and vnto þ rulers and officers, take no thought how oz what thing ye ſhall aunſwere, oz what ye ſhall ſpeake: For the holge ghoſte ſhall teache you in the ſame houre, what ye ought to ſaye.

Take no thought for your lyfe, what ye ſhall eate, neyther for your bodye, what ye ſhall put on: The lyfe is more the meate, and the body is more then rayment.

And are not what ye ſhal eate, oz what ye ſhal
drynke,

dynke, neither clyme ye vp to hye. For all suche thynges the heathen people of the worlde seeke for. Your father knoweth that ye haue nede of suche thynges, wherefore seeke you after þe kyngdome of god, and all these thynges shalbe ministred vnto you.

Tell that ye haue and gaue almes. And make you bagges whiche were not olde, and treasure that fayleth not in heauen, where no thefe cometh, neither mothe corrupte: For wher your treasure is, there wyl your heartes be also.

Happy are those seruantes, which the Lord when he cometh, shall fynde wakinge, verelye I saye vnto you, he will girden himselfe aboute, and make them sit downe to meate, and walke by, and minister vnto them.

Yf the good man of the house knewe what houre þe thefe wyl come, he wolde surely wathe, and not suffer his house to be broken vp. Be ye prepared therefore for the sonne of man wyl come at an houre, when ye thinke not.

The seruant that knewe his maysters wyl be prepared: not hymselfe, neyther byd accordyng to his will. shalbe beatē with many stripes. But he that knewe not and yet did committe thynges worthy of stripes, shalbe beaten with few stripes, for vnto whome much is geue, of him shalbe muche requyred. And to whome muche comitt, the more of him will they axe.

Suppose ye that I am come to sende peace on earth? I tell you naye, but rather debarte.

I tell thee, thou departest not hence, tyll thou haue made good the vttermooste myte.

The. xiii. Chapter.

Excepte ye repent, ye shall all lyke wyse perishe.

The gospel

There are sixe dayes in which men ought to worke, in the come and be heald, and not on the Saboth daye. Then answered hym the Lord, and sayde, Ypocrite, dothe not eche of you, on the Saboth daye, louse his oxe or his asse from the stall, and leade him to the water? and oughte not this daughter of Abraham, whome Satan hath bound (so. xviij. yeres) be loused fro this bonds on the Saboth daye.

And he sayde vnto them, Strive with your selues to enter in at the strayne gate, for many I saye vnto you wyl steeke to enter in, and shall not be able.

Behold they are laste, which shalbe first, and they are firste, which shalbe laste.

O Ierusalem, Ierusalem, which kyllest prophetes, and stonest the that are sent to thee, how often woulde I haue gathered thy children together, as the henne gathereth her nest vnder her wynges, but ye wolde not. Beholde your habitation shall be left vnto you desolate: for I tell you, ye shall not see me vntill the tyme come that ye shall saye, blessed is he that cometh in the name of the Lord.

The. xliii. Chapter.

Whiche of you shall haue an asse or an oxe fallen into a pyt, and wyl not strayghte waye pull hym out on the Saboth daye?

When thou arte bydden to a wedding of any man syt not downe in the hyghest roume, lest a more honorable man then thou be bydden of hym and he that had bothe hym & thee, come and saye to thee, geue this man roume, and thou then begynne with shame to take the lowest roume. But rather when thou arte bydde, go and sytte in the lowest roume, then when he that had the cometh
he

he maye sape vnto the, frende sct vp hyer. Then
shalte thou haue worship in the ptesence of them
that sit at meate with thee. For whosoener exalts
hymselfe, shalbe brought lowe, and he that
humbleth hymselfe shall be exalted.

When thou makest a dyner or a supper, call
not thy frēdes, nor thy brethē, neither thy kins-
men, or yet rīche neighbours, lest they bydde thee
agayne, and a recompēce be made thee. But whē
thou makest a feast, call the poore, the maymed, &
lame and the blynde, and thou shalt be happy, for
they cannot recompēce thee. But thou shalt be
recompēced at the resurrection of the iuste men.

Yf a man come to me, and hate not his father
and mother, and wyfe, and children, and brethē,
and systers, mozeouer & his owne life, he cannot
be my discipule. And whosoener beare not his
crosse and come after me, cannot be my discipule.

¶ The. xv. Chapter.

I sape vnto you that lyke wyse ioye shall bee
in heauen ouer one synner, that repentethe,
moze then ouer nynty and nyne iuste personnes
which nede no repentaunce.

¶ The. xvi. Chapter.

The childē of this world are in there kind,
wyser then the childē of light. And I say
vnto you, make your frēdes of the wicked Mam-
mon, that whē ye shal departe, they maye receiue
you into euerlastyng habitationes.

No seruaunte can serue two masters, for other
he shal hate the one and loue the other, or els he
shal lene to the one, and despise the other, ye can
not serue God and Mammon.

That which is highly esteemed among men,
is abhominable in the sight of God.

Soner shall heauen and earthe perishe, then

The gospell

one tittle of the lawe that prethe.

Whosoener forsaaketh his wyfe, and marryeth another breaketh matrimonye: And encry man which marieth her that is deuorced from her husbände committeth aduortry also.

Donne, remember that thou in thy lyfe tyme receyuest thy pleasure, and contrary wyse Lazarus payne: Now therfore is he comforted, and thou art punished.

If they heare not Moses and the prophetes, neither will they beleue, though one rose from death agayne.

The .xvii. Chapter.

It cannot be auoyded, but that offences wyl come. Nevertheless, woe do to hym, through whom they come: It were better for hym that a myllstone were hanged aboute his necke, & that he were cast into the sea, then that he should offend one of this litle ones.

If thy brother trespace agaynst thee, rebuke hym, and if he repent, forgeue him. And though he synne agaynst the seuentymes in a daye, and sette tymes in a daye turne agayne to thee, sayinge it repenteth me, forgeue him.

And the lord sayd: if ye had faith like a graine of mustarde sede, and shoulde say vnto this Syeamine tree, plucke thy selfe vp by þe rootes, and plante thy selfe in the sea, thou shouldest obeye you.

When ye haue done all those thynges, which are commaunded you, saye, we are vnpofitable seruauntes. We haue done that whiche was oure benefite to do.

Whosoener will go aboute to saue his lyfe, shall lose it: and whosoener shall lose his life, shall saue it.

Whersoruer the bodye shalbe, thither wyl the Egles resorte.

The

The. xviii. Chapter.

Shall not god auenge his electe, whiche tyme daye & night vnto hym. ye thoughte he deferre them? I tell you he wyl auenge them and that quickly.

Suppose ye when the sonne of man cometh that he shall fynde fayth on the earth?

Every manne that exalteth himselfe, shalbe brought lowe, and he that humbleth himselfe shal be exalted.

Suffer chyliden to come vnto me, and forbyd them not, for of such is the kyngdome of God. Verely I saye vnto you, whosoeuer receaueth not the kyngdome of god, as this childe, he shall not enter therein.

Sell all that thou haste, and distribute it vnto the poore, and thou shalt haue treasure in heauē, and come, and folowe me.

With what difficultie shal they that haue riches, entre in to the kyngdome of god: it is easer for a camell to go throughe a nedels eye, then for a riche man to enter into the kyngdome of god.

Verely I saye vnto you, there is noman that leaueth house, othyr father & mother oz byethren oz wyfe, oz chyliden for the kyngdome of goddes sake: which shall not receaue muche moze in this worlde: & in the worlde to come, life euerlasting.

The. xix. Chapter.

The sonne of mā is come to seke and to saue that, which was lost.

Wel good seruaūte, because thou wast fayth full in a very litell thinge, take thou auctoritie ouer ten cities.

I saye vnto you, that vnto all them that haue, it shall be geue: and from hym that hath not, euē that he hathe shalbe taken from hym.

And

The gospel

And he went into the temple, and began to caste out theym that solde therin, and them that bought, saying vnto them, it is wrytten: my house is the house of prayer, but ye haue made it a dene of theues.

The.xx.Chapter.

The stone that buylders refused, the same is made the head cornerstone. Whosoener shal be at that stone shal be broken, but on whosoener it fall vpon, it wyl gronde hym to powder.

Geue vnto Cesar that, which belongeth to Cesar: and to god, that whiche pertaaineth to god.

The chyliden of this world mary wyues and are maried, but they whiche shalbe made woerthy to enioye that worlde and the resurrection frome death, neither marie wyues neither are maried, nor yet can dye any more. For they are equal vnto angels, and are sones of God, in as much as they are the chyliden of the resurrection.

Beware of the Scribes, whiche desyre to go in longe clothynge, and loue gretynge in markettes, and in the highest seates in the Synagoges and chiefe roumes at feastes, which deuoure wyrdowes houses, and that vnder a coloure of long praying: the same shal receiue greater damnacion.

The.xxi.Chapter.

Of a trueth I saye vnto you, this poore wyrdowe hath put in more then they all. For they al haue of theyr superfluite added vnto the offering of God, but she, of her penury hath cast in all the substance that she had.

Let it sticke therfore faste in youre heartes, not once to study before, what ye shal answer, for I wyl geue you a mouth and wysedom, wher agaynst, al youre aduersaries shal not be able to speake or resist.

Heauē

Heauen and earth shall passe: but my wordes shall not passe.

Take hede to your selues, lest your hartes be overcome with surfetynge and drunkenes, and cares of this worlde, and that, that day com not on you vnwares. For as a snare shall it come on al them that sit on the face of the earth. Watche therfore continually and praye, that ye may obtayne grace to dye al this that shall come, and ye maye stande before the sonne of man.

The. xxii. Chapter.

And he toke breade, gaue thankes, and gaue to them sayng. This is my body whiche is geue for you, this do in the remembraunce of me. Lyke wyse also, whē they had supped, he toke the cup sayng: This cup is the new testamēt in my bloude, whiche shall for you be shedde.

He that is greatest amonge you, shall be as yongest: and he that is chiefe, shall be as the minister.

Simon Simon beholde, Satan hath despyed you, to lifte you, as it were wheat: but I haue prayed for the, that thy sayth faile not. And whē thou arte conuerted, strength thy brethren.

Nowe he that hath a wallet, let him take it by and lyke wyse hys scripppe: And he that hath no swerde, let hym sell his cote and by one.

And his sweate was like droppes of bloude, trychlyng downe to the grounde.

And the lord turned backe, and looked vpon Peter.

The. xxiii. Chapter.

Doughters of Ierusalem, wepe not for me, but wepe for your selues and your children, for behold the dayes wyll come when men shall say, happy are the bare, and the wombes that neuer bare, and the pappes which neuer gaue sucke
Then

The Gospell

Then shall they begynne to saye to the mountes
fall on vs, and to the hylles couer vs: for yf they
do this to a grene tree, what shalbe done to the
dye?

The .xxiii. Chapter,

And it came to passe as he sate at meat
with them, he toke breade, blessed it,
broke and gaue to the. And thei eyes
were opened, and they knew hym, and he vanis-
hed oute of thei sighte. And they sayde betwene
them selues, dyd not our hertes burne within vs
whyle he talked with vs by the waye, & as he o-
pened to vs the scrptures?

Handle me and se, for spretes haue no flesch and
bones, as yf se me haue.

The ende of the Gospell
of S. Luke.

The Gospell of S. John the .i. Chapter.



In the begynnyng was the word
and the worde wpth God, and
the worde was god. The same
was in the begynnyng wth god.
All thynges were made by it, &
withouth it was made nothing
that was made.

He came amonge his owne
and his owne receued him not. But as many as
receaued hym, to them he gaue power, to be the
sonnes of god, in that they beleued on his name:
whiche were borne not of blood, noz of the will
of

of the flesh, not yet of the will of manne: but of god. And the worde was made flesh and dwell among vs.

The lawe was geuen by Moyses, but grace & trueth came by Iesus Christ.

No manne hath sene god at any time.

I am the voyce of a cryar in the wilderness make straighthe the waye of the lord, as sayde the prophete Esaias.

I baptise with water, but one is come amonga you, whome ye knowe not, he it is that cometh after me, which was before me, whose shooe lacket I am not worthy to vnloose.

Behold the lambe of god, whiche taketh away the synnes of the worlde.

I sawe the spyrte descende frome heauen, like vnto a doue, and abyde vpon hym, and I knewe hym not. But he that sent me to baptise in water the same sayd vnto me: vpon whō thou shalt se the spyrte descende and tarye vpon hym, the same is he whiche baptiseth with the holy ghost. And I saw and bare recorde that this is the sonne of god.

Thou arte Simon the sonne of Jonas thou shalt be called Cephas, which is by interpretation a stone.

Canne ther any good thyng come out of Nazareth.

The.ii. Chapter.

All menne at the begynnynge set forth good wyne, and when menne be dronke, then that whiche is worse. But thou hast kepte backe the good wyne vntyll now.

Iesus went vp to Ierusalem, and found in the temple those that solde oxen and shepe and doves and changers of money. And he made a scourge of small cordes, and droue them all out of the temple,

ple, with the shepe and oxen and powzed out the changers money; and ouer thzew the tables, and sayde vnto them that sold doues, haue these thinges hence, & make not my fathers house an house of merchandise.

Destroy this temple, and in thze dayes I will raise it vp agayne. Then sayde the Jewes, xlvi. yeres was this tēple abyldinge, and wylt thou reare it vp in thze dayes? But he spoke of þē temple of his body.

The.iii. Chapter.

Verely verely I saye vnto the, except that a man be bozne of water and of the spzete, he cannot enter the kynghdom of god. That whyche is bozne of the flethe is flethe, and that which is bozne of the spzete, is spzete.

The winde bloweth where he lysteth, and thou hearcst his sounde, but canste not tell whence he commeth, and whether he goeth: So is eueri mā that is bozne of the spzete.

Verely verely I saye vnto the: we speake that we know, & testify that we haue sene, and yeres are not our witnes. Yf when I tell you earthly thinges, ye beleue not: Howe shulde ye beleue yf he shall tel you of heauēly thinges? God so loued & he world, that he hath geuen his only son, that none that beleue in him shuld perishe, but shulde haue euerlasting lyfe. For god sent not his sone into the world to condemne the world, but that the world shuld through him, might be saued. He that beleueth in him, shal not be condemned. But he that beleueth not, is condēpned already because he beleueth not in the name of the onely sonne of god. And this is the condēpnacyon that lyght is come into the world, and the menne loued darcknes moze then lyghte because thei dedes were es

uill.

uill.
lygh
shul
met
how
I
geue
he
kerh
uen,
that
mon
nye,
he w
God
The
thyn
sonn
not
god

W
wat
thyz
be in
syn
Yer
we
But
true
spz
requ
they
spz

will. For the every man that eny doeth, hateth & lyghte, nether cometh to lyghte, lest his dedes shuld be reprovyn. But he that dothe truth, cometh to & lyght, that his dedes might be knowen howe that they are wrought in god.

A man can receaue nothyng at all, except it be geuen him from heauen.

He that is of the earth, is of the earth, and speaketh of the earth. He that cometh from heauen, is aboue all, & what he hath sene and heard, that he testifieth: but no man receaueth his testimony. Howbeit, he & hath receued his testimony, hath sette to hys seale that god is true. For he whome god hath sent, speaketh the wordes of God: for God geueth not the spyrte by measure. The father loueth the sonne, and hath geuen al thynges into his hande. He that beleueth on the sonne, hath euerlasting lyfe, and he that beleueth not the sonne, shal not see lyfe, but the wrath of god abydeth on hym.

The. iiii. Chapter.

Whosoever drinketh of this water, shal thirst agayne. But whosoever shall drynke of & water that I shal geue him, shal neuer be moze a thyrste: but the water that I shal geue hym, shal be in a well of water, springyng vp into euerlasting lyfe.

Ye worshippe ye wot not what: we know what we worshippe. For saluacion cometh of the Jews. But the houre cometh and now is, when the true worshippers shall worshippe the father in spyrte and in trouthe. For verely such the father requyrez to worshippe hym. God is a spyrte, & they that worshippe him, must worshippe him in spyrte and trouthe.

Jesus sayd vnto them: my meate is to do the
will

The gospel

Wyll of them that sent me, & to finishe his worke.
And Iesus him selfe testifieth, that a prophete
hath none honoure in his owne countre.

The .v. Chapter.

BEhold thou art made whole, synne no more
lest a worse thinge happen vnto the.

The sonne can do nothing of him selfe, but that
he speth & father do. For whatsoeuer he doeth,
that doeth the sonne also.

Neither iudgeth the father any manne, but had
committed all iudgement vnto the sonne, because
that all menne shulde honour the sonne, euen as
they honour the father. He that honoureth not
the son, the same honoureth not the father which
hathe sent him. Merely verely I say vnto you, he
that heareth my wordes and beleueth on hym &
sent me, hath euerelasting lyfe, and shall not come
into dānatiō, but is scaped from deathe vnto life.

As the father hath lyfe in him self, so lykwis
hathe he geuen to the sonne to haue lyfe in hym
selfe, and hath geuen him power to iudge, in that
he is the some of man. Maruayle not at this: the
houre shall come in the which all that are in the
graues shall heare his voyce, & shall come forth
they that haue done good vnto the resurrection
of lyfe, and they that haue done euill vnto the re-
surrection of damnation.

I canne of myne owne selfe do nothyng at all.

Yf I beare wytnes of my selfe my wytnes is
not true.

The workes which the father hathe geuen
me to fynishe, & same workes which I do, beare
wytnes of me that the father sent me.

Howe can ye beleue which receyue honours
one of another, and seke not the honoure that
commeth of God onely?

The

The. vi. Chapter.

I shal geue you the meate that shal perishe,
but for the meate that endureth vnto euerlast-
ing lyfe, which meate the sonne of man shal
geue vnto you.

The breade of God is he, whiche cometh
downe from heauen, and geueth lyfe vnto the
worlde.

I am the breade of lyfe, he that cometh to me,
shal not hanger, and he that beleueth on me shal
neuer thirste.

I am come downe from heauen, not to do myne
owne will, but his will whiche hath sente me.
And this is the fathers will whiche hath sente
me, that of all which he hath geuen me, I shoulde
lose nothing, but shoulde raise it vp agayne, at the
last daye. And this is the will of him that sente
me, that euerie man whiche seeth the sonne, and
beleueth on him, haue euerlastyng lyfe. And I
will raise him vp at the last daye.

No man can come to me, excepte the father
whiche hath sente me, drawe hym.

I am that lyueng breade, which came downe
from heauen: Yf any man eate of this breade, he
shal lyue for euer. And the breade that I will
geue, is my fleche: which I will geue for the lyfe
of the worlde.

Verely verely I saye vnto you, excepte ye eate
the fleche of the sonne of man, & drinke his bloude,
ye shal not haue lyfe in you. Whosoener eateth
my fleche, and drinketh my bloude, hath euer-
nall lyfe, & I will raise hym vp at the laste daye
for my fleche is meate in dede, and my bloud is
drinke in dede. He that eateth my fleche & drinke
my bloud, dwelleth in me, and I in him. As the
liueng father hath sente me, eue so lyue I by my

The gospel.

father, & he that eateth me, shall lyue by me. This is the bread which came from heauen, not as your fathers haue eaten Manna and are dead, he that eateth of this bread shall liue ever..

It is the spirite that quickeneth, the flesh profiteth nothing.

Then sayde Iesus to the twelue, will ye also go away? Then Simon Peter answered: Make to whome shall we go? Thou haste the wordes of eternal life, and we beleue and know that thou arte Christ the sonne of the liuing god.

The. vii. Chapter.

U He would cannot hate you, but me it hateth: Because I testifie of it by the wordes of it are euill.

My doctrine is not myne, but his that sente me.

Yf a man on the Saboth daye receaue circumsision without breaking of the law of Moyses, disdayne ye at me, because I haue made a man euery whit whole on y^e Saboth day? Iudge not after the vtter apperance, but iudge ryghteous iudgement.

Ye shall seeke me, and shall not fynde me, and where I am, thither can ye not come.

Yf any manne thirste, let him come vnto me, and drinke: he that beleueth on me, as saythe the scripture, out of his belly shall flowe riuers of water of lyfe. This spake he of the spirite whiche they that beleued on him, shuld receaue.

Dothe our lawe iudge any man before it heare him, and knowe what he hath done?

The. viii. Chapter.

Let him that is amonge you without synne caste the first stone at her.

It is also wyrtten in your law, that the testymony

mony of two menne, is true.

I do nothing of my selfe, but as my father hath taught me.

If ye continue in my wordes, then are ye my very disciples, and shall knowe the truth, and the trueth shall make you free.

If ye were Abrahams children, ye wold do the dedes of Abraham.

Ye are of your father the deuyll, and the lustes of your father ye wil do. He was a murderer fro the begynnyng, and abode not in the trueth, because ther is no truth in hym. Whē he speaketh a lye, then speaketh he of his own. For he is a lyer, and the father therof.

He that is of god, heareth goodes wordes, ye therfore heare thē not, because ye are not of god.

If a man kepe my sayinges, he shall neuer se death.

Your father Abraham was glad to se my day and he sawe it, and rejoyced.

The .ix. Chapter.

And as Iesus passed by he saw a man which was blinde from his birth. And his disciples axed him, sayinge Master who did sine this mā, or his father and mother: that he was borne thus. Iesus answered, neyther hath this man synned, nor yet his father, nor mother, but that the workes of god shoulde be shewed on him. I must worke the workes of god that see me, while it is daye. The night cometh when no manne can worke. As long as I am in the worlde, I am the light of the worlde.

We be sure that god heareth not synners, but if any mā be a worshipper of god and do his will hym heareth he. Hence the world began, was it not heard that any man opened the eyes of one

S. ii.

that

The Gospell

that was borne blynde, yf this man were not of god, he could haue done nothyng.

I am come vnto iudgement into this worlde that they which se not, might se: and they which se, might be made blynde,

The .x. Chapter.

That entreceth not in by the doze, into the shepfold, but climeth by some other way & same is a thefe and a robber. He that goeth in by the doze, is the shepherde of the shepe, to hym the porter openeth, and the shepe heare his voicer: and he calleth his owne shepe by name, and leadeth them out. And when he hath sent forth his owne shepe, he goeth before the, and the shepe folow hym, for they knowe his voyce. A straunger they wyl not folow, but wyl styve feyde hym, for they knowe not & voyce of straungers. The good shephearde giueth his lyfe for the shepe. An hyred seruaunt, which is not the shephe herd, neyther & shepe see his dyng, se & wolfe comyng, and leueth & shepe, and flyeth, and & wolfe catcheth the and scattereth the shepe. I am that good shephearde, and knowe myne, and am knowne of myne. As my father knoweth me, euen so knowe I my father. And I geue my lyfe for the shepe: and other shepe I haue, which are not of this fold, them also must I buye that they may heare my voyce, and that there may be one flocke and one shephearde.

No man taketh my lyfe from me, but I put it away of my selfe. I haue power to put it from me, and haue power to take agayne.

I and my father are one.

Though ye beleue not me, yet beleue the wordes, that ye may knowe and beleue that & father is in me, and I in hym.

The

The. xi. Chapter.

When Iesus hearde that, he sayd: this infirmittie is not vnto deathe, but for the laude of god, that the sonne of god myght be praised by the reason of it.

Yf a man walke in the daye he stumblith: not because he seeth the light of this world: but yf a man walke in the night, he stumblith, because there is no light in hym.

I am the resurrection and the lyfe: he that beleueth on me, ye thought he were dead, yet shall he lyue. And whosoener lyueth and belueth on me, shall neuer dye.

And one of the named Caphphas whych was the hie priest that same yere, sayd vnto them: ye perceyue nothyng at al, nor yet consider, that it is expediente for vs that one man dye for the people, and not that al þ people perishe. This spake he not of himselfe, but beyng hie priest that same yere, he prophesied that Iesus shoulde dye for the people, and not for the people only, but that he shoulde gather together in one the chyldren of god whiche were scattered abroade.

The. xii. Chapter.

Then toke Mary aprounde of oyntment called Nardus, perfect and precious, and anoynted Iesus feet, and wiped his feet with her heare and the house was filled of the sauer of the oyntment. Then sayd one of his disciples named Judas Iscarioth Simons sonne, whiche afterward betrayed him: whi was not this oyntment sold for thye hundred pence, and geuen to the poore? This sayd he, not that he cared for the poore, but because he was a thefe, and kepte the bagge, and bare that which was geuen. Then sayd Iesus, let her alone, agaynst the daye of my burying she
kepe

The gospel

kept it. The pore alwayes shal ye haue with you
but me shal ye not alwayes haue.

Merely verely I save vnto you, excepte the
wheate corne fall into the ground and dye, it by-
deth alone. Yf it die, it bringeth forth much fruit
He that loueth hys lyfe, shall destroye it, and he
that hateth his life in this world, shal kepe it vn-
to lyfe eternall. If any man minister vnto me, let
hym folow me, and where I am, there shall my
minister be. And yf any man minister vnto me,
hym my father will honoure.

Walke whyle ye haue lyght, lest the darkenes
come on you. He that walketh in the darke, wot-
teth not whether he goeth: while ye haue lyghte,
beleue on the lyght, that ye maye be the chyldren
of light.

And Iesus cryed and sayde: he that beleueth
on me, beleueth not on me, but on hym that sent me.
And he that seeth me, seeth hym that sent me. I
am come a light into the worlde, that whosoever
beleueth on me, should not byde in darkenesse.

And yf any man heare my wordes and beleue not,
I iudge hym not. For I came not to iudge the
worlde but to saue the worlde.

He that refuseth me, & receyueth not my wordes
hath one that iudgeth hym. The wordes that I
haue spoken shal iudge hym in the laste day. For
I haue not spoke of my selfe: but the father whi-
che sent me, he gaue me a commaundement what
I should saye, and what I should speake. And I
knowe that this commaundement is life everla-
sting. Whatsoeuer I speake therfore, euē as the
father bad me, so I speake.

The xlii. Chapter.

Peter sayde to hym: thou shalt not washe my
feete, while the worlde standeth. Iesus an-
swered

sweatd himysf I wache thes not, thou shalt haue
no parte with me.

He that is washed, nedeth not came to washe
his fete, and is cleane enery whyt.

Note yewat I haue done to you? Ye call me
master and lord, and ye saye well, forso I am.

If I then your Lord and mayster haue washed
your fete, ye also ought to washe one anothers
fete. For I haue geuen you an ensample, that ye
should do, as I haue done to you. Verely verely
I saye vnto you, the seruauant is not greater then
his master, neither the messenger greater then he
that sent hym.

He that receyued whomesoeuer I sende, re-
ceyuethe me, and he that receyuethe me, receyue
hym that sent me.

A newe commaundement geue I vnto you,
that ye loue together, as I haue loued you, that
euen so, ye loue another. By this shall all menne
know that ye ar my disciples, if ye shal haue loue
to another.

The. xiiii. Chapter.

I In my fathers house, are many mansions,

I am the waye, the truthe, and the lyfe,
and noman cometh vnto the father, but by me.
If ye had knowen me, ye had knowen the father
And now ye knowe hym, and haue sent hym.

The wordes that I spake vnto you, I speke
not of my selfe, but the father that dwelleth in me
is he that doth the workes: Beleue me that I
am in the father, and the father in me. At the lest
beleue me for þ very workes sake. Verely verely
I say vnto you, he that belueth on me, þ workes
that I do, the same shal he do and greater workes
then th:se shal he do.

He that hath my commaundementes and kee-

The gospel.

peth them, the same is he that loueth me. And he that loueth me, shall be loued of my father, and I wyl loue him, and wyl shewe myne owne selfe to hym.

¶ If a man loue me and wyl kepe my saynges, my father also wyl loue hym, and he wyl come vnto hym, and wyl dwel with him. He that loueth me not, kepeth not my saynges.

¶ That comforter whiche is the holpe ghoste, whome my father wyl send in my name, he shall teache you all thynges, and brynge all thynges to your remembraunce, whatsoeuer I haue told you.

The .xv. Chapter

I Am the true vine, and my father is an husbandman. Euery braunche that beareth not fruite in me, he wyl take away. And euery braunche that beareth fruite wyl he pouрге, that it may brynge moze fruite. Nowe are ye cleane thow the wordes which I haue spoken vnto you.

Hyde in me, and let me hyde in you. As the braunche cannot beare fruite of it selfe, except ye hyde in the vyne, nor moze canne ye except ye hyde in me. I am the vyne, and ye are the braunches, he that abydeth in me, and I in hym, the same bryngeth forth much fruite. For without me ye can do nothyng. If a man hyde not in me, he is cast forth as a braunche, and is withered, and menne gather it, and cast it into the fyre, and it burneth. If ye hyde in me, and my words also hyde in you are what ye wyl, and it shall be done to you. Here in is my father glorified, that ye beare much fruite and be made my disciples.

Greater loue thē this hath no man, then that a man bestowe his lyfe for his frendes. Ye are my frendes yf ye do whatsoeuer I commaund you.

Ye

Yf the worlde hate you, ye know that he hated me before he hated you. Yf ye were of the world, the world wold loue his owne. Howbeit, because ye are not of the worlde, But I haue chosen you out of the worlde, therfore hateth you the worlde. Remembre the saying that I haue sayed vnto you: the seruaunt is not greater then the lord, yf they haue persecuted me, so wyl they persecute you, yf they haue kepte my sayinges, so wyl they kepe yours.

Yf I hadde not come and spoken vnto them they shoulde not haue had synne: But now haue they nothyng to cloke their synne withall. He that hateth me, hateth my father. Yf I had not done amonge the that workes which none other man dyd they shuld haue had no synne, but now haue they sene, & yet haue hated both me & my father: eue that the saying mighte be fulfilled that is writen in their lawe: they haue hated me without a cause.

The. xvi. Chapter.

It is expedient for you that I go awaye, for if I go not awaye, that comforter wyl not come vnto you. But yf I departe, I wyl sende hym vnto you. And when he is come he wyl rebuke the world of synne, and of righteousness, & of iudgement: of synne because they beleue not on me: of righteousness, because I go to my father, and ye shall see me no more, and of iudgement because the chiefe ruler of this worlde is iudged al ready.

Merely verely I saye vnto you, ye shall wepe and lament, and the worlde shall reioyce. Ye shall sorowe, but youre sorowe shall be turned to ioye.

The. xvii. Chapter.

This

The Gospell

This is lyfe eternall, that they might knowe thee the onely very God, and whome thou hast sent Iesus Christ.

Holy father kepe in thyne owne name, them whiche thou haste geuen me, that they may be one, as we are.

I praye not for them alone, but for them also which shal beleue on me through their preaching that they all maye be one, as thou father arte in me, and I in the, that they maye be also one in vs that the world maye beleue that thou haste sente me.

The. xviij. Chapter.

As soon as he had sayd vnto the, I am he, they went backwardes and fell to the grounde.

Yf I haue euill spoken, beare witnes of the euill, yf I haue well spoken, why Smytste thou me?

For this cause was I borne, and for this cause came I into þ world, that I should beare witness vnto the tructh: and all that are of the truth heare my voyce.

The. xix. Chapter.

Then sayde Pilate vnto hym: Speakest thou not to me? knowest thou not that I haue power to crucifie the & haue power to loose thee? Iesus answered: Thou couldest haue no power at al against me, except it were geuen thee from aboue. Therfore he that deliuered me vnto the, is more in synne.

The. xx. Chapter.

Iesus sayde to her, touche me not, for I am not yet ascended to my father.

Then sayde Iesus to them agayne, peace be with you: As my father sent me, euen so sende I you. And when he had sayde that, he breathed on them,

them, and sayde vnto them. Receaue the holpe
ghoste. Whosoever synnes ye remyt, they are rec-
mitted vnto them, and whosoever synnes ye res-
tayne, they are retayned.

Thomas sayde vnto them: except I see in his
handes the print of the nayles, and thrust my han-
des in to his syde. I wyl not beleue.

Thomas because thou haste sene me, therefore
thou beleuest: happy are they that haue not sene,
and yet beleue.

Che. xxi. Chapter.

When Simon Peter hearde that it was the
Lorde, he gyde his mantell to hym, for he
was naked, and sprang into the sea, the other
disciples came by shyppe.

There are many other thynges which Iesus
dod, the which yf they shoulde be written, euery
one, I suppose the worlde coul not contayne the
bookes that shoulde be written.

CThe ende of the gospel
of saint Iohn.

The Actes of the Apostles the first Chapter.



Whiche was baptysed with water : but ye
shal be baptysed with þe holy ghoste,
and that within this fewe dayes.

It is not for you to knowe the tyme
or the seasons which the father
hadde put in his owne power.

And the same Judas hadde nowe possessed a
plot of grounde with the reward of iniquitie, &
when he was hanged, burst a sonder in the mid-
des, and all his bowels gushed out. They gaue
forth their lottes, and the lotte fell on Matthias,
and he was counted with the eleuen Apostles.

The .ii. Chapter.

When the fiftieth daye was come, they were
all with one accorde togeder in one place.
And sodenlye ther came a sounde from heauē,
as it hadde bene the commyng of a myghte wynde,
and it filled all the house where they sate. And
there appered vnto the clouen tounge, lyke as
they hadde bene fyre, and it sat vp on eche of the.
And they were all filled with the holy ghost, and
began to speake with other tounge, euē as the
sprete gaue them viteraunce.

Of my sprete I wyll powre oute vpo al fleche.

And it shal be, that whosoener shall call on the
name of the Lord, shal be saved.

Dauid saide before, and spake of the resurrec-
tion of Christ that his soule shulde not be lefte
in hell, nether his fleche shulde se corruption.

Peter saide vnto the, do penance and be ba-
ptised euerye one of you, in the name of Iesus
Christ, for the remission of synnes, & ye shall re-
ceau

reave the gyfte of the holpe ghoſte. For the promyſe was made vnto you, and to youre chylde, and to all that a ſatte, euen as many as the lord our god ſhall call.

And all that beleued kepte theſelues togeder, and had thinges common, and ſolde their poſſeſſions and goodes, & departed them to all menne, as euerye manne hadde neede, and they continued daylye with one accorde in the temple, and brake breade in euerye houſe, and dyd eate their meate togeder with gladnes & ſynglenes of heart prayſyng God, and hadde fauour with all the people.

The. iiii. Chapter.

Moses ſayde vnto the ſathers. A prophete ſhall the lord your God raiſe vp vnto you euen of youre brethren lyke vnto me, hym ſhall ye heare in all thinges whatſoener he ſhall ſaye vnto you. For the tyme wyll come, & euerye ſoule, which ſhall not heare that ſame prophete, ſhall be deſtroyed from amonge the people.

The. v. Chapter.

This is the ſtone caſt a ſyde of you buylders, whiche is ſette in the cheſe place of the corner. Neither is there ſalvation in any other, Nor yet alſo is there any other name geuen to menne, wherein we muſt be ſaued.

Whether it be right in the ſyght of God to obeye you more then god, iudge ye.

And the multitude of them that belened were of one harte, and of one ſoule. Alſo none of them ſaide, that any of the thinges which he poſſeſſed, was his owne, but hadde all thinges common.

Neither was there any among theſe that lacked. For as many as were poſſeſſers of landes or houſes, ſolde theſe & brought the pryce of the thinges that were ſolde, & layde it downe at the Apoſtles fete.

The

The Actes

The .v. Chapter.

A Certaine manne named Ananias with Sapphira his wife, solde a possession, and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certaine parte, and layde it downe at the Apostles fete. Then said Peter: Ananias, howe is it þæt sathan hath filled thine harte that thou shuldest lye vnto þæt holy ghost, and kepe awaye parte of the pryce in thine owne power? How is this þæt thou hast concealed this thing in thine hart? Thou hast not lyed vnto me but vnto god. When Ananias hearde these wordes, he fell downe, and gaue vp the ghost.

They broughte the sycke into the streates, and layde them on beddes and palettes, at the leaste waye the shadowe of Peter when he came by, myght shadowe some of them.

We ought more to obey God, then menne.

Yf the counsell of this worke be of menne, it wyl come to nought. But yf it be of god, ye can not destroye it, least haply ye be founde to strue against God.

And they departed from the counsell, reioysing that they were counted worthy to suffer rebuke for his name.

The .vi. Chapter.

When the twelue called the multitude of the disciples together, and sayd: it is not mete that we shulde leue the worke of God, and serue at the tables. Wherefore brethren, loke ye out among you seven menne of honest reporte, & full of the holy ghost and wisdom, which we maye apointe to this needfull busynes. But we wyl geue oure selues continually to prayer, and to the ministracion of the worde.

The

The. vii. Chapter.

And the patriarches hauynge indignation
solde Joseph into Egypte, & god was with
him and deliuered him out of all his aduersities
and gaue him fauoure and wysdome in the sight
of Pharaon kyng of Egypt which made him go-
uerneur ouer Egypt, and ouer all his lande.

Moses was learned in all maner wysdome of
the Egyptians, and was myghtye in dedes and
in wordes.

I haue perfectly sene the affliction of my peo-
ple which is in Egypte, and I haue hearde there
groynng, and am come downe to deliuer them.

He that is best of all, dwelleth not in temples
made with handes, as saith the prophete. Heaue
is my seate; and earth is my fote stole, or what
place is it that I shuld rest in? hath not my hande
made all these thinges?

But he beynge full of the holy ghoste, looked vp
stedfastly with his eyes into heaue, and saue the
gloze of god, and Iesus standynge on the ryghte
hande of god, and sayde: Beholde I se the heaue
open, and the sonne of man, standynge on the ryghte
hande of God.

And they stoned Steue calling on and saying:
Lord Iesu receaue my spyte, & he knelcd downe
and cryed with a loude voyce: Lord laye not this
synne to their charges.

The. viii. Chapter.

When the Apostles which were at Ierusalem
hearde saye that Samaria hath receaued
the worde of god, they sent vnto them Peter and
John: which when they were come, prayed for
them that they myghte receaue the holye ghoste.
For as yet he was come on none of the: but they
were baptysed onely in the name of Christ Iesu.
Then

The Actes

Then layde they handes on them, and they receaued the holy ghost.

Thy money perissh with the, because thou weseest that the gyfte of god maye be obteyned with money.

The. ix. Chapter.

Saul Saul why persecutest thou me? And he sayde: What arte thou lord? And the Lord sayde: I am Iesus whome thou persecutest, it shalbe harde for the to kicke against the prycke. So thy wayes, for he is a chosen vessel vnto me, to beare my name before the gentyles and kynges, and the chyldren of Isracell. For I will shewe hym howe great thynges he must suffre for my names sake.

The disciples toke him by nyght, and put him throughte the wall and let him downe in a basket.

The. x. Chapter.

Thy prayers and all thy desires are come vnto remembraunce before God.

What god hath clenfed, that make thou not common or vncleane.

And as it chaunced Peter to come in, Cornelias met him, and fell downe at his fete, and worshyppped him. But Peter toke hym vp sayinge: stande vp, for euen I my selfe am a man.

Ye knowe howe that it is an vnlawfull thyng for a manne that is a Jewe, to company or come vnto an aliene: but God hath shewed me that I shoulde not call any manne comen or vncleane, therfore came I vnto you without saynge nay, asone as I was sent for.

Then Peter opened his mouthe and said: of a truely I perceiue that god is not parciall, but in all people, he that feareth him, and worketh righteuousnes, is accepted with him:

The

The. xi. Chapter.

Adunte not thou those thynges comen, whyche the God hath clenfed.

The. xii. Chapter.

Athen was Peter kept in prison, but prayer was made without ceasing of the congregation vnto god for hym,

And vpon a day appoynted Herod araed him in royal apparel, and set him in his seate, & made an oration vnto thym.

And the people gaue a shoute saying: It is the voice of a god, and not of a mā. And immediatly the Angell of the Lord smote hym, because he gaue not God the honoure. And he was eaten of wormes, and gaue vp the goste.

The. xiii. Chapter.

As they ministred to the lord, and fasted, the holy gost sayd, seperate me Barnabas and Paul for y^e worke, wher vnto I haue called the. Then fasted they and praised, and put there handes on them, and let them go.

I haue founde Dauid the sonne of Jesse, a mā after mine owne herte, he shall fulfil al my will.

Be it knowen vnto you ye men and brethren, that thozow this man, is preached vnto you the forgiveness of sin: and that by hym, al that beleue, are iustified from all thynges frome whych ye could not be iustified, by the lawe of Moses.

Then Paule and Barnabas waxed bold, and sayde: it was meate that the word of God should first haue ben preached to you. But seing ye put it from you, and thinke your selues vnworthe of her lastynge lyfe, loe, we turne to the Gentyles, for so hath the Lorde commaunded vs

The. xiiii. Chapter.

C. i.

They

The Actes

Uhey returned againe to Iſtra, and to Iconium, & Antioche, & ſtrengthened the diſciples ſoule, exhorteinge the to cōtinue in ꝑ faith, affirminge that we muſte theſow much tribulatiō enter into ꝑ kingedome of god. And they ordeyned them elders by election euery in congregation, and prayed, and faſted, and commended to God, on whom they beleued.

The.xv. Chapter

Nowe therefore why tempe ye God, that ye woulde put a yoke on the diſciples neckes, whiche neither our fathers nor wee were able to beare.

Wherefore my ſentence is, that we trouble not the which from among the gentiles, are turned to God, but that wee write vnto them, that they abſtaine from filthines of idoles, from fornication, from ſtrangeled, and from bloude.

For it ſemed good to the holie goſte & vs, to put no greuouſe thinges to you, more then theſe neceſſarie thinges, that is to ſaye: that ye abſtaine from thinges offered to idoles, fro bloud, from ſtrangeled, and fornication.

The.xvi. Chapter.

They were forbidden of the holye ghoſts, to preach the worde in Aſſa.

And it fortunēd as we wente to prayer, a cerſaine Damiel poſſeſſed with a ſpīrite that prophēdied, met vs, whiche bzought her maſter and maſtres much vauntage, with prophēſying. The ſame folowed Saule and vs, and cryed ſaying: theſe men are the ſeruauntes of the moſt hye god, which ſhewe vnto vs the waye of ſaluacion.

The.xvii. Chapter.

Now all the Aſſenians and ſtraungers which were there, gaue themſelues to nothing els, but

But either to tell, or to heare newe tydings.

For as I passed by, & behelde the maner howe he worship your goddes: I founde an altare where in was written, vnto vnknowen god. Whom ye the ignorauntly worshippe, him shewe I vnto you.

The. xviii. Chapter.

And because Paule was of the same craft, he abode with Aquila and Priscilla his wyfe, and wrought: their craft was to make tentes.

And Paule thore his heade in Tencyrea, for he had a vowe.

The. xix. Chapter.

And God wrought no small miracles by the handes of Paule: so þ from his body, were brought vnto þ sicke, napkins, or partlets, and the diseases departed fro them, and the euil spirites went out of them.

And the euell spirite answered, and sayde: Iesus I know & Paul I knowe, but who are ye?

The. xx. Chapter.

I haue despyred no mans siluer, gold, or besture. Ye knowe well that these handes haue ministered vnto my necessities, and to them that were with me.

The. xxi. Chapter.

Thou shalt not curse the ruler of þ people. The Saduces saye that there is no resurrection, neither angell, nor spirite. But the phariseis graunt bothe.

The. xxv. Chapter.

It is not the maner of the Romaynes to desluer any man that he should perithe before þ he which is accused, haue þ accusars before him, and haue licence to aunswer for himselfe, concerning the crime layde against him.

Why thinketh it vnrasonable for to sende a

E. ii.

piso

The Epistle

prisoner, and not to shewe the causes which are laide againste him.

The .xxvi. Chapter.

I shewed fyrste vnto them of Damasco, and at Ierusalē. and throught out all the coastes of Jewry, and to the Gentiles, that they shoulde repent, and turne to god, and do the righte workes of repentaunce.

Here endeth the Actes
of the Apostles.

The Epistle of S. Paule to
the Romaynes the .i. Chapter.



P For I am better bothe to the Grekes & to the which are no Grekes, vnto the learned, and also vnto the vnlearned. Likewise as much as in me is, I am redy to preache the gospell to you of Rome also. For I am not ashamed of the gospell of Christ, because it is the power of God vnto saluacion to all that beleue, namely to the Jewe and also to the gentile.

The last shall lyue by faith.

His inuisible thinges, that is to saye, his eternall

all power and godhead, are vnderstande & sene by the workes from the creation of the worlde.

When they counted themselves wise, they became fooles.

And as it seemed not good vnto them to be knowne of god, euen so God deliuered them vp vnto a leude mynde, that they should do the thinges, which were not comely.

The. ii. Chapter.

THinkest thou this, O thou mā that iudgeth them which do suche thynges, and yet dost euen the very same, that thou shalt escape the iudgement of god? Either despisest thou the riches of his goodnes, patience, & long sufferance? and remembrest not howe that the kyndenes of god leadeth the to repentaunce. But thou after thine harde harte that cannot repent, heapest together the treasure of wrath against the daye of vengeance, when shall be opened the righteous iudgement of god, which will rewarde euery mā according to his dedes: that is to saye, prayse, honoure, and immortalitie to the which continue in good doyng and seke eternall life. But to the which are rebellions and disobeye the trueth, and folowe the iniquitie, shall indignation & wrath, tribulation and anguiche vpon the soule of euery mā, that doth euill of the Jewe first, and also of the Gentile. To euery man that doth good, shall come prayse, honoure, & peace, to the Jewe first, and also to the gentile.

Before God they are not righteous whiche heare the lawe, but the doers of the lawe, shall be iustified.

Their conscience beareth witnes vnto them and also their thoughtes, accusing one another or excusing at the daye, when god shall iudge the

The Epistle

secretes of men by Iesus christ, according to my gospell.

The name of god is euell spoken of amonge the gentiles thow we you.

He is a Jewe which is hid within, and the circumcision of the harte, is the true circumcision, which is in the spirite, & not in the letter. Whose prayse is not of men. but of god.

The. iiii. Chapter.

There is none righteous, no not one: there is none that vnderstandeth, there is none that seeketh after God, they all are gone oute of the waye, they are all made vnprofitable, there are none that doo the good no not one.

By the dedes of the lawe, shall no flesh be iustified in the sighte of God.

The righteousness no doubt whiche is good before god, commeth by the faith of Iesus Christ vnto all. and vpon all that beleue.

All haue sinned, and lacke the prayse that is of valare before God: but we are iustified freely by his grace, throughte the redemption that is in christ Iesu. whom god hath made a scape ofmerser thow faithe in his blood, to shewe the righteousness which before him is of valour in that he forgiueth the synnes that are passed, whiche God dyd suffer to shewe at this tyme the righteousness that is allowed of hym, that he might be contented iuste, and a iustifier of him whiche beleueth in Iesus.

We suppose that a man is iustified by faith without the dedes of the lawe.

The. liii. Chapter.

Abraham beleued God, and it was counted vnto hym for rightewisenes.

To him that worketh, is the reward not reckned

kened of fauoure: but of duetie. To him þ̄ wor-
keth not, but belieued on him that iustifyeth the
vngodly, is fayth counted for rightwiseness.

Blessed are they whose vnrightheousnesse are
forgeuen, and whose synnes are couered. Blessed
is that mā to whom the lord imputeth no sinne.

Where is no lawe, there is no transgression.

Christ was deliuered for our synnes, and rose
agayne for to iustifie vs.

The. v. Chapter.

WE also reioyce in tribulatio, for we know
that tribulation bringeth paciēce. paciēce
bringeth experiēce, and experiēce bringeth hope
and hope maketh not ashamed, for þ̄ loue of god
is shed abroad in oure heartes, by þ̄ holy ghost
which is geuen vnto vs.

Seing that while we were yet sinners, Christ
dyed for vs, muche more then now: seing we are
iustified in his blood, shal we be saued fro wrath
thorow him.

Lykewise as by the sinne of one, condemna-
tion came on all men, euen so by the iustifying of
one cometh the righteousnesse that bringeth lyfe
vpon all men. For as by one mānes disobedience,
many became synners: so by the obedience of one,
shall many be made righteous.

The. vi. Chapter.

WE are buried with him by baptisme, for to
dye, that lykewise as Christ was raysed
vp from death by the glory of the father,
euen so we also shoulde walke in a newe
lyfe. For yf we be grafted in death lyke vnto him,
euen so muste we be in the resurrection.

Let not sinne raigne in your mortall bodie,
that ye shoulde therunto obey in the lustes of it.
Neither geue your membres as instrumentes of

The Epistle

Righteousnes vnto sinne: but geue your selues to god, as they that are aloue frō death. Let not sinne haue power ouer you. For ye are not vnder ther lawe, but vnder grace.

Remember ye not, how that to whomsoeuer ye commit your selues as seruauntes to obey his seruauntes, ye are to whome ye obeye, whether it be of synne vnto death, or of obedience vnto righteousness?

As ye haue geuen your membes seruauntes to vncleannes and to iniquitie, from iniquitie to iniquitie: eue so nowe geue youre members seruauntes vnto righteousness, that ye maye be sanctified.

The reward of sinne is death, but eternal lyfe is the gyft of god, through Iesus christ our lord.

The .vii. Chapter.

The woman which is in subiection to a mā is bounde by the lawe to the man, as long as he liueth. If the man be dead, she is loosed frō the lawe of the man. So the yf while the manne lyueth the couple her selfe with another man, she shall be counted a wedlock breaker. But yf the man be dead, she is free from the lawe, so that she is no wedlock breaker, though she couple her selfe with another man.

I know that in me, dwelleth no good thinge. Eo wyl is present with me, but I fynde no meannes to performe that which is good. For I do not that good thyng which I wolde, but that euill do I, which I would not.

I delyte in the lawe of God, concerning the inner man, but I se a nother lawe in my membes rebelling agaynst þe lawe of my minde, and subduyng me vnto the lawe of synne, which is in my membes. O wretched man that I am, who shall

Shall deliuer me from this bodye of death?

The. viii. Chapter.

They that are carnall, are carnally myn-
ded, but they that are spirituall, are
ghostly minded, to be carnally minded
is death, but to be spirituallly minded is life and
peace, because that the fleshly minde is enemy
against God: for it is not obedient to the lawe of
God, neither can be. So the they that are geuen
to the flesh, cannot please God.

Yf ye lyue after the flesh, ye muste dye, but yf
ye mortifye the dedes of the body, by the helpe of
the spirite, ye shall lyue. For as many as are led
by the spirite of god, they are the sonnes of god.
For ye haue not receaued the spirite of bondage,
to feare any more: but ye haue receaued the sps
rite of adoption, whereby we crye Abba father.

I suppose that the afflictions of this lyfe, are
not worthe of the gloze shalbe shewed vpon
vs.

The spirite maketh intercession mightely for
vs, with groninges whiche cannot be expressed
with sounge.

Yf God be on our syde, who can be againste
vs?

I am sure that neither death, neither life, nes
ther aungels, nor rule nether power nether thyn-
ges present, neyther thynges to come neyther
heighth neither loweth, neither any other crea-
ture shalbe able to departe vs from the loue of
God, shewed in Christ Iesu our lord.

The. ix. Chapter.

They which are the children of the flesh, are
not the children of God.

He hath mercy on whome he will and whom
he will, he maketh harde hearted.

God

The Epistle

God willing to shew his wrath and to make his power knowne suffered with longe patience the vessels of wrath, ordayned to damnation, that he might declare the riches of his glory, on þe vessels of mercy, which he had prepared vnto glory that is to saye, vs which he called, not of the Ies was onely, but also of the Gentiles.

The x. Chapter.

The belefe of the hart iustifieth, and to know ledge with thy mouthe, maketh a man safe, for þe scripture sayth: whosoever beleueth on him shall not be ashamed.

Whosoever shall on the name of the lord, shall be safe.

The xi. Chapter.

When so at this tyme, is there a remnant left thowow the electiō of grace. Yf it be of grace, then it is not of workes. For then were grace no more grace. Yf it be of workes, the is it no grace. For then were deseruing no longer deseruyng. God hath wrapped al nations in vnbefe, þe myght haue mercy on all.

O the depnes of the aboundaunt wysedome and knowlence of god, howe vnsearcheable are his iudgemētes, and his ways past fyndyng out for who hath knowen the mynde of the lord? or who was his counseler? other who hath geuen vnto him firste, that he might be recompensed as gayne? For of hym, and thowow him, and for him are all thynges, to him be glory for euer.

The xii. Chapter.

Beseche you brethren, by the mercifulnes of god, that ye make youre bodyes a quicke sacrifice, holpe and acceptable vnto god: which is your reasonable scruiſe of god: and satisfiſon not your

your selues like vnto this world: but be ye chaunged in your shape, by the renewing of your wittes that ye maye fele what thinge, that good that acceptable, and perfect wyll of god is. For I saye (thowoe the grace þ vnto me geue is,) to every man among you, that no man esteeme of himselfe more then it becometh him to esteeme, but that he discretely iudge of hym selfe, accordyng as god hath dealte to every man the measure of fayth.

Let loue be without dissimulation. Be kynde one to another with brotherly loue. Applye your selues to the tyme. Blesse them whyche persecute you: blesse, but curse not. Be of lyke affection one towardes another. Be not hye minded, but make your selues equall to them of the lower sorte. Be not wise in your own opinions. Recompence to no man euell for euell. Yf it be possible, howe best of your parte haue peace wyth all men. Yf thine enemy hunger, fede hym. Yf he thyrst, geue hym drinke. For in so doing thou shalt hope coales of fyre on his heade. Be not ouercome of euill, but ouercome euill with goodnes.

¶ The. xlii. Chapter.

¶ Let every soule submitte hym selfe vnto the auctoritie of hys powers. For there is no power of god. The powers that be, are ordeined of god. Whosoever therfore resisteth power, resisteth the ordinaunce of god. And they that resist, shall receaue to them selues damnation.

Ye must nedes obey, not for feare of vengeance onely, but also because of conscience.

Owe nothing, to any mā, but loue one another.

Loue hurteth not his neyghboure. Therfore loue is the fultylling of the lawe.

Let vs walke honestly, as it were in the day lyghte: not in eatynge and drynkyng, neither in chamburyng,

The Epistle

chambyrnyng, and wantonnes, neither in strife & cypinge, but put ye on the Lorde Iesus chryst. And make not prouision for the flesh, to fulfil the lustes of it.

The. xiii. Chapter.

Ake beleuech that he maye cate all thyng, as another which is weake, eateth carbes. Lette not hym that eateth, despyse hym that eateth not. And let not hym whiche eateth not, iudge hym that eateth.

Thys man putteth difference betwened daye and day. Another man counteth all dayes a lyke. He that no man wauer in hys due meanyng. He that obscruech one daye, moze then another, doth it for the lordes pleasur. And he þ obscruech one day moze than other doth it to please þ lord also. He that eateth doth it to please the lord, for he geueth god thanks. And he that eateth not, eateth not to please the lord wyth all and geueth god thanks.

Chryst therfoze dyed and rose agayne, and reulued, that he might be lord both of dead & quicke

Euery one of vs, shal geue accomptes of hym selfe to god.

Yf thy brother be greued wyth thy meate, now walkest thou not charitably. Destrope not him wyth thy meate for whome chryst dyed.

The kyngdom of god is not meate nor drinke. But righteousnes peace and ioy in the holy goit.

All thynges are pure: but it is euill for that man which eateth with the hurt of his cōsciēce. It is good nether to eate flesh, nether to drinke wyne, nether any thyng. Wherby thy brother combleth eyther falleth, or is made weake.

The. xiv. Chapter.

We

Whiche are stronge, oughte to beare the frailnes of them which are weak, and not to stande in your owne conceytes.

Whatsoever thynges are wrytten afore tyme are wrytten for our owne learning, that we thow patience and confort of the scripture might haue hope.

If the gentyles be made partakers of theyr spiritual thynges, theyr duetye is to minister vnto them in carnall thynges.

The. xvi. Chapter.

I Beseeche you brethren marke them whyche cause diuisyon and geue occasyons of euyll, contrary to the doctrine which ye haue learned, and auoyded them. For they that are suche, serue not the lord Iesus Christ, but theirowne bellies and with swete preaching and flattering word des deceane the hartes of the innocentes.

I wolde haue you wyle vnto that whiche is good, and to be innocent as concernyng euyll.

**The first Epystle to the Corin-
thians the fyrst Chapter.**



I Beseeche you brethren in the name of our Lord Iesus christe, that ye all speake one thyng, and that there be no dissention amonge you: but be ye knyte together in one mynd, and in one meanyng.

The preachinge the crosse, is to the perishing foliynes: but vnto vs which are saued, it is the power of god. The foliynes of god is wyser then menne, and the

The .i. Epistle

the weakenes of god, is stronger then menne.

God hath chosen the foolyshe thynges of the world, to confounde the wyse. And god hath chosen the weake thynges of the world, to confound thynges which are myghty. And byle thynges of the world, and thynges whiche ar dispised, hath god chosen ye, and thynges of no reputacion, for to bying to nought thynges of reputacyon, that no fleshe shuld reioyse in his presence.

The .ii. Chapter.

The eye hath not sene, and the eare hath not heard, nether hath entred into the eare of mā, þ thynges which god hath prepared for them that loue hym.

The spyete searcheth al thynges, yc the bottome of goddes seceres. For what man knoweth the thynges of a man, saue the spyete of a mā, which is within hym? euē so þ thynges of god knoweth no manne, but the spyete of god.

The .iii. Chapter.

As long vercly as there is among you enuyng, stryfe, and dissention, are ye not carnall and walke after the maner of menne.

I haue planted, Apollo watred, but god gaue the increace. So then nether is he that planteth any thinge, nether he hath watreth: but god that gaue the increace.

Euerye manne shal receaue his rewarde accor- dyng to his labour.

Othec foundacyon can no manne lay then that which is laide, which is Iesus chryst. Yf any mā buyld on this foundation, gold, siluer, pzeious stones, timber, haye, or stoble: euery mans worke shal appeare. For the daye shal declare it, and it shalbe shewed i fyre. And the fyre shal trye euery mannes worke, what it is. If any mans worke that

that he hath byt vpon, byde, he shall receaue a reward. Yf any mans worke burne, he shall suffer losse, but he shall be safe hym selfe. Neuerthelesse yet as it were thorowe fyre.

Are ye not ware that ye are the temple of god, and howe that the sprete of god dwelleth in you. If any manne defyle the temple of god, hym shall god destroy. For the temple of god is holy, which temple ye are.

If any man seme wyse among you, let hym be a foole in this world, that he may be wyse. For the wysdome of this worlde, is folyshnes with god.

The. iiii. Chapter.

Wyth me it is but a very small thing that I shoulde be iudged of you, ether of mannes iugemēt. No, I iuge not mine own selfe. I know nought by my selfe: yet am I not therby iustified. It is the lord that iudgeth me. Therfore iudge nothyng before the time vntyll the Lord come which wyl lyghten thinges that are hyd in darcknes, and open the counsels of the hertes, and then shall euery manne haue prayse of god.

What hast thou, that thou hast not receued? yf thou haue receaued it, whye reioycest thou as thoughe thou haddest not receaued it?

The kingdom of god is not in wordes, but in power.

The. v. Chapter.

Deliver that fornicator to Satan, for the destruction of the fleche, that the spyte may be saued in the daye of the lord Iesus.

If any that is called a brother be a fornicator, or couetous, or a worshipper of ydeles, ether a rasper, ether a dyochard, or an extortioner, with him that is suche, se that ye eate not.

The. vi. Chapter.

The .i. Epistle.

In there utterly no wyse maune among you, what not one at al, þat can iudge betwene brother and brother, but one brother goeth to lawe with another, and that vnder the vnbeleuers.

Do ye not remember howe that the vnrightheous shall not inherit þe kyngdom of god? Be not deceuers. For nether fornicatoures, nether woꝝhyppers of ydoles, nether whozemōgers, nether weaklynges, neyther abusers of theym selues in the mākynde, nether theues, nether the couetous nether dyonchardes, nether cursed speakers, neyther pyllars, shal inherit the kyngdom of heauē.

All thynges are lawfull vnto me, but all thynges are not profitable.

Remember ye not, that your bodyes are the membyres of Christ? Shall I now take the membyres of Christ, and make the þe membyres of an harlot? God forbyd. Do ye not know & vnderstand þe he which coupleth him selfe in an harlot, is he com one body? For two (saith he) shalbe on fleshy But he that is ioyned vnto the lord, is one spyt.

All synnes that a manne doth, are without the body. But he þe is a fornicatour sinneth against his owne body. Ethe knowe ye not howe that youre bodyes are the temple of the holye ghoste, whiche is in you, whom ye haue of god, and how þe ye are not your own? For ye are dearly bought. Therfore gloryfye ye god in your bodyes, and in your spytes, for they are goddes.

The .viij. Chapter.

It is good for a man, not to touch a woman. Neuerthelesse to auoide fornicatio, let euery manne haue his wife: and let euery woman haue her husbāde. Let the manne geue vnto the wife due beneuolence. Likewise also the wife vnto þe man. The wyfe hath no powre ouer her own bo

dye

by, but the husband. And likewise the man hath not powre ouer his owne bodye, but the wyfe.

Wythdrawe not your selues one from another, excepter it be with consent for a tyme, for to gyue your selues to fasting & prayer. And afterwarde come againe to the same thing, lest Satan tempt you for your incontinence.

It is better to mary then to burne.

Let euery man wherein he is called, therein abyde with god.

Art thou bounde vnto a wyfe, seeke not to be loosed: Art thou loosed from a wyfe, seeke not a wyfe. But and yf thou take a wyfe, thou synnest not. Likewise yf a virginne Marre, she sinneth not. Neuerthelesse such shal haue trouble in thier fleshe, but I fauour you.

The single manne careth for the thinges of the worlde. But he that hath maryed, careth for the thinges of þis world: how he may please hys wife. There is difference betwene a byrgyn and a wife. The single woman careth for the thinges of the worlde, that she may be pure both in body and also in spere. But she that is maryed, careth for the thinges of þis world, how she may please her husband. The wife is bound to the law as long as her husband lyueth: yf her husband slepe, she is at libertye, to mary w^h whom she will onely in the lord. But she is happier, if she do abide in my iudgement.

The. viii. Chapter.

Meat maketh not vs acceptable to god: Neither yf we eate, are we the better. Neither yf we eate not, are we the worse. But take hede that your libertye cause not the weake to fall.

Yf meat hurte my brother, I wyl eate not flesh whyll the worlde standeth, because I wyl not hurte my brother.

The .i. Epistle.

The .ix. Chapter.

Who goeth a warfarre any time at his owne coste? Who planteth a vineyarde and eateth not of the frute? Who sedeth a flocke & eateth not of the mylke?

Yf we sowe vnto spirituall thynges, is it a greate thyng yf we reape your carnal thynges?

Do ye not vnderstande, howe that they whiche minister in the temple haue theyr synnynge of the temple? And they whiche waite at the autter, are partakers wth the auttar? Euen so also byd the Lorde ordayne, that they whiche preache the gospel, shuld lyue of the gospel.

Do is to me, yf I preache not the gospel.

They whiche run in a course, run all, yet one receaueth the reward. So run ye may obtayne.

I tame my body and byngeth it into subiection, laste after that I haue preached to other, I my selfe shuld be cast away.

The .x. Chapter.

Let hym that thynketh he standeth, take hede lest he fall.

But god is faithfull whiche shal not suffer you to be tempted aboue your strength: but shal in þe myddes of temptation make away to escape out.

Is not the cuppe of blessing whiche we blesse partakynge of þe bloud of Christ? is not the bread which we brake, partakynge of the body of christ because that we (though we be many) yet ar one breade, & one body, in asmuch as we all are partakers of one breade.

Ye can not drynke of the cup of the Lorde, and of the cup of the deuyls. Ye cannot be partakers of the lordes table, and of the table of deuyls.

All thynges are lawfull vnto me, but al thynges are not expedient. All thynges are lawfull to me

hie, but all thinges enioy not. Let no mā seke his owne proffyt, but let every manne seke anotheres welthe.

Whether ye eate oz dryncke, oz whatsoever ye do, do al to the praise of god.

The .x. Chapter,

I Would ye knowe that Chryst is the head of every manne. And the manne is the womans head. And god is chrystes heade.

A manne ought not to couer his heade, for as moche as he is the ymage and glory of god. The womanne is the glory of the manne, for the man is not of the woman, but the woman of the man. Nether was the man created for þe womans sake, but the womā for the mans sake. For this cause ought þe womā to haue power in her heade for þe angels sakes. Yf there be anye amonge you that lusteth to strue, let him know that we haue no suche custome, neither the congregacions of god.

There muste be seetes amonge you, that they which are perfect among you myght be knowen.

The Lorde Iesus the same nyght in whiche he was betrayed, toke bread, and thaped and brake and sayde: Take ye, and eate ye, this is my body which is broken for you. This do ye in the remembrance of me. After the same maner he toke the cuppe when supper was done, sayeng: This do as ofte as ye dryncke it, in the remembrance of me. For as often as ye shall eate thys breade, and dryncke this cuppe, ye shall shewe the Lords death tyll he come: Wherefore whosoever shall eate of this bread, oz drynke of the cuppe, vnwotely, shalbe giltye of the bodye and bloud of the lord. Let a man therfore examine him self and so let him eate of the breade, and drynke of the cuppe. For he that eateth oz drynketh vnwotely: helpe

The .i. Epistle

eateth and dyeth his owne damnation because he maketh no difference of the lordes body. For this cause many are weke and speke amonge you and many slepe.

Yf we had truly iudged our selues, we shuld not haue bene iudged.

The .xlii. Chapter.

I Declare vnto you; that no man speaking in the spirit of god, desieth Iesus. Also no man can saye that Iesus is the lord, but by the holy ghost,

And yf one member suffer, all suffer with him yf one member be had in honour all members be glad also.

The .xliii. Chapter.

Though I had al faith, so that I cold moue mountaynes out of there places, and yet had no loue, I were nothyng.

When that which is perfecte, is come: then that which is vnperfect, shalbe done aways.

Now we se in a glasse, euen in a darke speaking but the thing that we se face to face. Now I know vnperfectly, but then shall I knowe euen as I am known. Now abideth faith, hope, and loue, but these thre: but the chiefe of these is loue.

The .xliii. Chapter.

Bethzen be not chyliden in wite. Howe be it as concernyng maliciousnes, be chyliden. But in wite be perfect.

Let your wiues kepe silence in the congregations. For it is not permitted vnto the to speake: but let the be vnder obediēce. Yf they wil learne any thyng, let them axe there husbandes at home. For it is a chaine for women to speake in the congregation.

The

The. xii. Chapter.

By the grace of God I am that I am, and his grace which is in me, was not in vayne, but I laboured more aboundantly the they al, yet not I, but the grace of god which is with me.

By a man came death, and by a man came the resurrection of the dead. For as by Adam al dye euen so by Christ shal al be made alivue, and eue-ry man in his owne order.

Malicious speakinges corrupt good manners.

The body is sown in corruption, and riseth in incorruption. It is sown in dishonour, and riseth in honour. It is sown in weaknes, & riseth in power. It is sown a natural body, and riseth a spiritual body.

Fleshe and blood, cannot inherite the kyngdome of god. Neither dothe corruption inherite vncorruption. Beholde I shewe you a mystery.

We shal not al slepe: but we shal al be chaunged and that in a momēt and in the twinklyng of an eye at the founde of the last trompe. For þe trompe shal blowe and the dead shal rylse incorruptible and we shal be chaunged. For this corruptible must put on incorruptiblite, & this mortall must put on immortallitie.

The. xiii. Chapter.

Watche ye, stande fast in the fayth, quyte you lyke men, & be strong. Let all your busynes be done in loue,

Al. lii,

The

The. ii. Epistle to the Corin-
thians; the first Chapter.



As the afflictions of
Christ are plenteous in
us, eue so is our consol-
ation plenteous by Christ.

Oure rejoycing is
this, the testimony of
our conscience that in
singleness & godlye pur-
renes & not in fleshye
wisedome, but by the
grace of God, we haue

had our conuersacion in the world, and mooste
of all to your wardes.

The. ii. Chapter.

We are vnto God & sweete sauour of Christ
both amog them which are saued, and also
among them which perishe. To the one parte we
are the sauour of death vnto death, and vnto
other part are we the sauour of lyfe vnto lyfe.

We are not as many are, which choppe & change
with the word of God, but euen out of purenes,
and by the power of God, and in the sighte of
God. so spake we in Christe.

The. iii. Chapter

Suche trust haue we through Christ. godd-
ward, not that we are sufficiēt of our selues
to thinke any thng, as it were of our selues, but
our ablenes cometh of god, which hath made vs
able to minister & newe testamēt, not of & letter,
but of & spirite, for & letter killeth, but & spirite
geueth lyfe. The lord no doute is a spirite: and
where the spirite of the lord is: there is libertie.

The

The. liii. Chapter

I Four gospel be yet hid. It is hid among them that are loste, in whom the God of this world hath blinded the mindes of the, which beleeue not, lest the light of the glorious gospel of Christ, which is the Image of God, shoulde shyne on them.

Our exceeding tribulacion which is momentary light, prepareth an exceeding & an eternal weight of glory vnto vs, while we loke not on the thinges which are seene, but on þ things which are not seene. For thinges which are seene, are temporal but thinges which are not seene, are eternall.

The. v. Chapter.

E For we must all appere before the iudgements seate of Christ, that euery man maye receiue the workes of his body accordig to that he hath done, whether it be good or bad.

Olde thinges are passed awaye beholde all thinges are become newe.

The. vi. Chapter.

I Have hearde the in a time accepted: and in the daye of saluacion haue I succoured thee. Behold now is that well accepted tyme: behold now is that daye of saluacion. Let vs geue no man occasion of euill. that in oure midst be founde no hate: but in all thinges let vs behaue oure selves as the ministers of God.

What fellowship hath righteousnes with vnrightheadnes? what company hath light w darknes? what receiue hath Christ w Belial? either what part hath he þ beleueth with an infidell? how agreeth þ temple of god with Idols? And ye are the temple of that liuyng god, as sayde god. I will dwell among them, and walke among the, and wyl be their god, and they shalbe my people.

The.ii. Epistell

Oddly sorow causeth repentance vnto saluation not to be repented of: when worldly sorowe causeth death.

The.viii. Chapter.

We knowe the liberalitie of our Lorde Iesus Christ, whiche though he were riche, yet for your sakes became poore, that ye throughe his pouertie might be made riche.

Yf there be first a willing mynde, it is accepted according to that a man hathe, and not according to that he hath not.

The.ix. Chapter.

This yet remember how that he which soweth lytel, shall reape lytel, & he that soweth plenteously, shall reape plenteously. And let every man do accordinge as he hath purposed in his hert, not grudginge ye or of necessite, for God loueth a chereful geuer.

The.x. Chapter.

The weapons of our warre are: not carnall thynges, but thynges mighty in god, to take downe strong holdes, wherewith we ouerthrow imaginacions, and euery hie thyng that exalteth it selfe agaynste the knowledge of God, & bringe into captiuitie all vnderstanding to the obedience of Christ, and are ready to take vengeance on al disobedience, when your obedience is fulfilled.

Let him that reioyseth, reioyse in the Lorde, for he that praiseth himselfe, is not allowed, but he whome the Lord praiseth.

The.xi. Chapter.

These false Apostles are disceytful workers and fashion them selues like vnto the Apostles of Christ. And no maruaile, for Satan him selfe,

selfe, is changed into the fashion of an aungell of light. Therefore it is no great thyng, though his ministers fashion themselves as though they were the ministers of righteousness: whose ends shalbe according to there dedes.

Who is sicke, and I am not sicke? who is hurt in the faith and my heart burneth not? if I must nedes reioyce, I wyll reioyce of myne infirmities.

The. xii. Chapter.

AD least I shoulde be exalted out of measure thow the abundance of revelations: there was geuen vnto me ynquietnes of the fleshe, & messenger of Satan to buffet me: because I shoulde not be exalted out of measure. For this thyng besought I the Lorde thyselfe, that it might departe from me, and he sayde vnto me: my grace is sufficient for thes. For my strengthe is made perfecte thow weakenes, very gladye therefor wyll I reioyce of my weakenes, that the strengthe of christ maye dwell in me.

The chyldren ought not to laye vp for the fathers and mothers, but the fathers and the mothers for the chyldren.

The. xiii. Chapter.

In the mouth of two or thre witnesses, shall every thyng stande.

Especially brethren fare ye well, be perfect, be of good comforte, be of one mynde, lyue in peace and the Lorde of loue and peace shall be with you.

The

**The Epistell of S. Paule to the
Galathians the. i. Chapter.**



Nevertheless though we our
selues, or an aungell from hea-
uen, preache any other gospell
vnto you, then that whiche we
haue preached vnto you, holde
him as acursed.

Yf I studied to please mēne,
I were not s̄ seruante of christ.

I certifie you brethren, that the gospell which
was preached of me was not after the māner of
mēne, neither receyued I it of man, neither was
I taught it, but receyued it by the reuelacion of
Jesus Christe.

The. ii. Chapter.

And when Peter was come to Antioch
he I withstode him in the face, for he
was worthe to be blamed. We whiche
are Jewes be natur, and not sinners of the
gentiles, know that a man is not iustified by the
debes of the lawe, but by s̄ fayth of Jesus christ.
And therfore we haue beleued on Jesus Christe,
that we mighte be iustified by the fayth of christ;
and not be the debes of the lawe: because that by
the debes of the lawe, no fleshe can be iustified.

I lyue verily, yet nowe not I, but Christe
lyueth in me.

Yf righteousness come of the law, then Christ
died in vayne.

The. iii. Chapter.

Asen as Abraham beleued God, and it was
ascribed to him for righteousness, vnder-
stand

The Epistle to the Galathians. Fol. lvi.

And therefore, that they which are of saythe, the same are the children of Abraham.

As many as are vnder the law, are vnder manseliction. For it is written, cursed is every man that chethueth not in al thinges which are writen in the booke of the lawe to fulfill them.

To Abraham and his sece was the promyses made, he sayeth not in the sedes, as in many, but in the sece, as in one, which is Christ.

The scripture concluded all thinges vnder synne, that the promes by the saythe of Iesus Christ, should be geuen vnto them that beleue.

The. iiii. Chapter.

It is good alwayes to be feruent, so it be in a good thynge.

The. v. Chapter.

In Iesu Christ neyther is circumcision any thing worth, neither yet vncircumcision, but faith which by loue is mighty in operacton.

All the law is fulfilled in one word, which is this thou shalt loue thynne neighbour as thy self. Yf ye byte and deuoure one another: take hede lest ye be consumed one of another.

The flethe lusteth contrary to the spirite, and the spirite contrary to the flethe. These are contrary one to the other, so that ye cannot doethas which ye woulde. But and yf ye be ledde of the spirite, then are ye not vnder the lawe.

The dedes of the flethe are manifest, whiche are these, aduourty, fornication, vncleines, wantonnes, ydolatrie, witchcraft, hatred, variāuce, zele, wyathe, strife, sedicion, sectes, enuyng, murder, dyonkennes, gluttony, and suche lyke, of the whiche I tell you before, as I haue tolde you in tyme past, that they which committe suche thinges shal not inherite the kyngdome of God,

The

The Epistell to the Galathians.

The fruite of the spirite is loue, sope, peace, long sufferinge, gentlenes, goodnes, faithfulness, mekenes, tēperance. Against suche there is no lawe. They that are Christs haue crucified the flethe with the appetites & lustes. Yf we lyue in the spirite, let vs walke in the spirite. Let vs not be vayne glorious promokynge one another and enuyng one another.

The. vi. Chapter.

Brethre, yf any man be fallen by chaunce into any faute, ye which are spirituall helpe to amend hym, in the spirite of mekenes: considering thy selfe, lest thou also be tempted. Bearer ye one anothers burthen, and so fulfill the law of Christe. Yf any man seme to himself that he is sumwhat, when he is in dede nothyng, the same deceaueth hymselfe in his pynagination. Let every man proue his owne worke, and then shall he haue reioysynge in his owne selfe, and not in another. For euery man shall beare his owne burthen.

Whatsoeuer a man soweth, that shall he reape, he that soweth in his flethe, shall of þe flethe reape corruption. But he that soweth in the spyte, shall of þe spyte reape lyfe euerlastyng. Lette vs not be wery of well doyng, for when þe time is come, we shall reape without wearines. Whyll we haue therfoze tyme, lette vs do good vnto all men, and speciallpe vnto them, which are of the houtholde of faythe.

God for hydde that I shulde reioyce, but in the crosse of oure Lord Iesu Christ, whereby the world is crucified as touchyng me, and I as concerning the worlde.

The

The Epistle of S. Paule to the Ephesians, the fyrste Chapter.



Blessed be God the father of our Lord Iesus christ, whiche hathe blessed vs with all maner of spirituall blessinges in heauenlye thynges by Christ, accordyng as he had chosen vs in him, before the foundation of the world was layde, that we shuld be saintes, and without

blame before him, throughte loue. And ordeyned vs before throughte Iesus Christe to be hepyres vnto hym selfe, accordyng to the pleasure of his grace, wherwith he hathe made vs accepted in the beloued.

The.ii. Chapter.

By grace are ye made safe through fayth, and that not of your selues, for it is the gyfte of God, and cometh not of workes, lest anye manne shulde boiste him selfe. For we are his workmans app created in Christ Iesu vnto good workes, vnto the which, god ordeined vs before, that we shulde walke in them.

But nowe in christ Iesu, ye which a while ago were farre of, are made nye, by y^e bloud of christ.

Nowe ye are no more straungers, & forncers, but citsens with y^e saintes, & of the household of God, & are bylte vpon the foundation of the Apostles and prophetes, Iesus Christ beinge y^e head corner stone, i whom euery bilding coupled together groweth vnto an holy temple in the Lord

The Epistle.

In whome ye also are blyt together, and made an habitation for god in the spyre.

The. iiii. Chapter.

Exhorte you, that ye walke worthy of the vocation wherewith ye are called, in all humblenes of mynde, and meakenes, and long suffering forbeariz one another through loue, and that ye be diligent to kepe the vnitie of the spyre in the bond of peace, beyng one body, & one spyre, euen as ye are called in one hope of your callinge.

To euery one of vs is geue grace accordyng to the measure of the gyfte of Christ.

Hence forth be no more chyl dren, wauerynge and carped wyth euery wynde of doctrine, by the wplynes of men, and craftines, wherby they say awayte for vs to deceyue vs. But lette vs folow the truth in loue, and in all thinges grow in him which is the head, that is to say christ.

As concerning the conuersation in tyme past, lay from you the old mā, which is corrupt thowgh the deccuable lustes, and be renued in the spyre of your myndes, & put on that newe man whiche after the ymage of god, is shapē in righteousnes and true holynes.

Be angrie but synne not, let not the sunne go downe vpon your wrathe.

Let no fylthy comunicatio procede out of your mouthes, but such which is good to edifye whal whē nede is: that it may haue fauour w the hearers,

The. v. Chapter.

If ye knowe that no whoremonger, ether vncleane person, or coustous person, which is the worshypper of ydolles, hath anye inheritance in the kyngdome of christ and of god.

Take hede that ye walke circumspectly: not as fooles, but as wyse, redempnge the tyme: for the
dayes

dayes are euyl.

Be not droncke with wyne, wherein is exceſſe.

Wemen ſubmyt your ſclues vnto your owne huſbandes, as vnto the lord, for the huſband is the wyes head, euen as chriſt is the head of the congregation.

Huſbandes loue your wyes, euen as chriſt loued the congregatyon, and gaue hym ſelfe for it, to ſanctifie it. &c.

Let the wyfe ſe that ſhe fears her huſt and.

The. vi. Chapter.

HAthers moue not your chyldren to wrath, but brynge them vp, with the nourtour and inſtitucion of the lord.

Remember that whatſoener good thyng anye man doth, that ſhall he receaue againe of the lord whether he be bounde or fre.

Put on the armour of god, that ye may ſtande ſtedfaſt againſt the crafty aſſantes of the deuill? for we wreſtle not againſt deſhe and bloud: but againſt rule, againſt power, and againſt wordly rulers of the darkenes of this world, againſt ſpiritual wychednes, for heauenly thynges.

**The Epiſtell to the Philippians.
the fyrſt Chapter.**

SO that chriſt be preached all maner wayes, whether it be by occaſyon, or of true meanyng I therin loye, ye and wyl loye.

Chriſte is to me lyfe, & death is to me auauntage,

The Epistle

I desire to be lowsed, & to be with chryst, which thyng is best of all.

The .ii. Chapter.

Beware of one waye, hauynge one loue, beyng of one accorde, & of one mynde, that nothyng be done thozowe strefe or bayne glory, but that in mekenes of mynde every man esteeme other better them himselfe. And loke not euery man one hys owne thynges, but euery man on the thynges of other men.

God hath exalted him & geue him a name aboue al names, that in þe name of Iesus, should euery kne bowe, both of thynges in heauen, and thynges in earth, and thynges vnder the earth, & that al tounge should confesse that Iesus Chryst is the lord, vnto the prayse of god the father.

It is god which worketh in you, both the wyll and also the dede of good wyll.

All other seke their owne, and not that whyche is Iesus chrystes.

The .iii. Chapter.

Beware of dogges, beware of euyl workers, beware of dissention. For we are excommunication which worshyp god in the spyt, & reioyce in chryst Iesu, and haue no confidence in the fleche.

I do iudge all thynges but donge, that I might wyne Chryst, and might be found in him not hauynge mine owne righteousnes whych is of the law, but that which springeth of the fapth whych is in chryst.

Brethren be folowers of me, and loke on them which walke euen so, as ye haue vs for an ensa- ple. For many walke of whome I haue told you often, and now tell you wepyng, that they are enemies of the crosse of chryst, whose ende is dam- nation, whose god is their bely, and whose glory

is their shame, whiche are worldly mynded. But
our conuersacion is in heauen, from whence we
loke for a sauour, xuen the Lord Iesus Christ,
whiche shall chaunge oure byle bodyes that they
maye be fashioned lyke vnto his gloriuous bodye
accozdyng to the workyng, whereby he is able to
subdue al thynges vnto him selfe.

The. iiii. Chapter.

BE not careful, but in al thynges shewe your
petition vnto god in praiser and supplicatio
with geuyng of thanks.

I haue learned in whatsoeuer estate I am, ther
with to be content.

Euerye where and in all thynges I am instrus
ted both to be full, and to be hungrye to haue
plentye, and to suffer nede. I can do al thynges
thoroughe the helpe of Christ, whiche strengthnew
me.

**The Epistle of S. Paul to the
Collossians, the fyrst Chapter.**

By hym were all thynges created,
thynges that are in heauen, and
thynges that are in earth, thynges
visible, & thynges inuisible, whe
ther they be maicste oz lordshippe
eyther rule oz power. All thynges
are created by hym and in hym and he is before
al thynges, & in him al thynges haue theyr bring

The. ii. Chapter.

In christ dwelleth all the fulnesse of the gods
hede bodely, & ye are complete in hym, whiche

The Epistle

Is the head of al rule, and power, in whome also we are circumcised with circūcision made without handes, by puttyng of the synfull body of the flesh throughte the circūmyssion that is in christe, in þe ye ar buried w him throughte baptisme in whiche ye ar also risen againe thorough faith, þis is wroughte by þe operaciō of god, which raised him fro death

The. iiii. Chapter.

If ye be the ryse agayne with christ, seke those thynges which are above, where christ sitteth on the ryght hande of god. Set youre affectiō on thynges that are above, and not on thynges whiche are on the earthe.

Mortify your members which are on the earth fornication, uncleannes, vnnatural lust, euill concupiscence, and couetousnes, which is worshyping of ydolles. For which thynges sake, the wrath of god cometh on the chyl dren of vnbefele

And all thynges whatsoeuer ye do in worde or dede, do in the name of the lord Iesu, geuyng thanks to god the father by hym.

Husbundes loue you wyues, and be not bytter vnto them.

Seruauntes, be obedient vnto your bodely masters in all thynges, not with eye service, as men pleasers, but in singleness of harte, fearryng god.

Ye masters do vnto your seruantes that, whiche is iuste and equall, seynge ye know that ye haue also a master in heauen.

The. v. Chapter.

Let your speache be alwayes well sauoured and powdred with salt, that ye may know howe to answer euerie manne.

The

The fyrst Epistle to the Thessa- lonians, the fyrst Chapter.



Our exhortacion was not to
blyg you to errour, nor yet to
uncleanes, neyther was it in
gyle, but as we were allowed
of god, that the gospell shulde
be commytted vnto vs eue so
we spake: not as though we
intended to please men, but
god which trieth our hartes. Neyther was oure
conuersation at any tyme with flattering wordes
as ye well know, neyther in cloyed couetousnes;
god is recorde, neyther soughte we prayse of men
neither of you, nor yet of any other, &c.

For what is our hope or ioye, or crowne, of re-
ioysynge: are not ye it in the presence of our lord
Jesus christ at his commynge? yes ye are our glo-
rye and ioye.

The .iiij. Chapter.

This is the wyll of god, euen that ye shulde
be holy, and that ye shoulde abstayne frome
fornication, that euery one of you shoulde know
howe to kepe his vessell in holynes and honour
and not in the lust of concupiscence, as do the he-
then which knowe not god. That no man go to
farre and defraude his brother in bargaynyng,
because the lord is a venger of all such thynges
as we tolde you before tyme, and testyfyed. For
god hath not called vs vnto uncleannes, but vnto
holynes. He that therfore despyseth, despiseth
not manne, but god, whiche hath sent hys holye
spyrte among you.

The Epistle

I wolde not brethzen haue you ygnorant concerning them which are fallen a slepe, that ye sorow not as other do, which haue no hope. For yf we beleue that Iesus dyed and rose agayne: euen so then also whiche slepe by Iesus, wyl god brynge agayne with hym.

The .v. Chapter.

Of the times and seasons brethzen ye haue no nede that I write vnto you: for ye your selues know perfectlye, that the days of the Lord shall come euen as a thef: in the nyght. When they shall say peace and no danger, then cometh on them soden destruction, as the trauayllynge of a woman with chylde, and they shall not scape.

Let vs not slepe as do other, but let vs watche and besober, for they that slepe slepe in the night and they y be dronken, are dronken in the nyght. But lette vs which are of the daye, be sober, armed with the brest plate of fayth and loue: & with hope of saluatiō as an helmet. For god hath not apointed vs vntowrath: but to obtayne saluatiō by the meanes of our lord Iesu Chyyst whiche dyed for vs, that whether we wake or slepe: we shulde lyue to gether with him.

The second Epistle to the Thessalonians, the fyrst Chapter.



Our selves reioyce of you in y congregations of god over your pacyence, & fayth, in all your persecutyons and tribulations that ye suffer which is a token of the righteous iudgement of god, that ye are counted worthy of the

to the Thessalonians.

Fol. lxi.

the kyngdome of god, for which ye also suffer.

¶ The. ii. Chapter.

¶ Et no man deceaue you by any means, for the Lorde cometh not excepte ther come a departyng fyrst, and that that synful man be opened the son of perdition which is aduersary, and is exalted aboue all that is called god, or that is worshyped: so that he shall sytte as god in the temple of god, and shewe him selfe as god.

¶ The. iii. Chapter.

We require of you brethren in the name of our lord Iesus Christ, that ye with draw your selues, from euery brother that walketh inordynately, and not after the institution which ye receaued of vs.

When we were with you, this we warned you of, that yf there were any which wold not worke that the same, shuld not eate.

Yf any man obey not your sayinges, send vs worde of hym by a letter, and haue no companys with him, for he maye be ashamed, and counte him not as an enemy, but warne him as a brother.

**The. i. Epystle of S. Paule to
Timothe the. i. Chapter.**



The ende of the commaundementes is loue that cometh of a pure hart and of a good conscience, and of fayth vnfayned.

This is a true saying: and by all meanes worthy to be receiued, that Christ Iesus came into the worlde to saue synners.

¶.lii.

The

The Epistle.

The. ii. Chapter.

Exhort þ therefore, þ aboue all thynges, prayes, supplications, intercessions, & geuynge of thanks be had for al mē, for kīnges, and for al þ are i auctorite, that we may liue a quiet & a peaceable life, in al godlines and honestie. For that is good and accepted in the sight of god our Father oure, whych wil haue all men saved; and to come to the knowldege of the truth.

I wyl that women arape them selues in comely apparel with shamesfastnes, and discrete behaviour, not with bzadzed hear, other gold oz pearles, oz costly arape: but suche as becommeth we: mē that professe the worshipping of god thozow good workes.

Let the woman learne in silence with al subjection. I suffer not a womē to teache, neith: to haue auctoritie ouer the man, but for to be in silence. For Adam was fyrst formed, and the Cue. Also Adam was not deceaued, but the womanne was deceyued, and was in transgression.

The. iii. Chapter.

Yf a mā couet the office of a biſhop, he despyeth a good worke. Ye and a byſhop must be faultles, the husband of one wyfe, sober discrete, honestly appareled, harberous, apt to teache, not dzonkē, no fyghter, not geuen to filthy lucre: but gentle, abhoyring fighting, abhoyring couetousnes, and one þ ruleth his owne house honestly, hauing chyl dren ynder obedience with all honestie. For yf a mā cannot rule his owne house, how ſhal he care for the cōgregation of god. He may not be a yōg scoler, lest he ſwel and faule into the iudgemente of the euil speaker. He must also be wel reported of among them whych are without forthe, lest he fall

fall into rebuke and snare of the euil speaker.

Let the deacons be the husbandes of one wyfe,
and suche as rule their chyldren well, and their
owne householdes.

The. llii. Chapter.

The spryte speaketh evidently that in the las-
ter times some shal departe from the fapth,
and shal geue hede vnto sprytes of errour, and de-
uelphe doctrine of them whych speake false tho-
rowe p^{ro}-crisie, & haue their consciences marked
with an hore yron, forbidding to mary, & command-
ding to abstayne from meates whiche god hath
created to be receiued with geuing thākes, of the
whiche belene and knowe the truth. For all the
creatures of gad are good, & nothing to be refus-
ed if it be receaued with thankes geuing, for it
sanctified by the word of God and prayr.

Exercise thy selfe vnto godlynnes. For bodely
exercise profiteth lytell, but godlines is good vn-
to all thinges, as a thing whiche hath the promyses
of the life that is now, and of the lyfe to come.

The. v. Chapter.

She that is a very widow and frendles, put-
teth her trust in god, and cōtinueth in sup-
plicatiō and prayer night and day. But she that
lyueth in pleasure, is dead, enen yet alyue.

The yonger widdowes refuse, for when they
haue begunne to waxe wantō, to the dishonoure
of Christ, the wil they mary, hauing damnaciō,
because they haue broken they^r first faith. And al-
so they learne to go from house to house ydle, yea
not ydle onely, but also triding and busi bodies,
speaking thinges which are not comely.

The elders that rule well, are worthy of do-
ble

The. i. Epistel to Timothy.

ble honour, moſte ſpecially they, which labour
in the worde and in theaching.

Agaiſte an elder receaue none accuſation,
but vnder two or thre wiſnoſſes.

Them that ſynne, rebuke openlye, that othe
maye feare.

Oſerue theſe thinges without haſte iud
gement, and do nothing parcially.

Laye handes ſodenly on no man.

The. vi. Chapter.

IF any man be not content with the hoſſome
wordes of our Lord Jeſu Chriſt. & with the
doctrine of godlynes, he is puſt vp and knoweth
nothing. but waſteth his byapnes about que
ſtions and ſtrife of wordes, where offpring enuy,
ſtrife, raylinges, euyl ſurmifing & vaine diſputa
tions of men with corrupt mindes, and deſtitute
of the truth, whiche thinke that lucre is godly
nes, from ſuche ſeparate thy ſelfe.

When we haue foode and raymēt, let vs thee
with be content.

They þ wyl be riche, faule into tēptation and
ſnares, and into many foliſhe and noyſome luſtes
whiche drounde men into perdition and deſtruc
tion. For couetouſnes is the roote of all euill,
whiche while ſome luſteth after, they erred from
the faith, & tågled theſelues with many ſorrowes.

Charge the that are riche in this worlde, that
they be not exceedinge wyſe, and that they truſt
not in the vncertayne riches, but in the lyuing
God which geueth vs abouндantly all thinges,
to enioye them, and that they do good, and be ri
che in good workes, and redy to geue and diſtri
bute, layinge vp in ſtoze for them ſelues a good
foundation agaynſte the tyme to come that they
maye obtayne eternall lyfe.

The

The. ii. Epystle to Timothee the fyrst Chapter.



God hath not geuen vs the spirite
of feare, but of power, and of
loue, and of sobernesse of minde.

We not ashamed to testifie
our Lorde, neyther be ashamed
of me, which am bounde for his
sake, but suffre thou aduersitie
also with the gospel through
the power of God, whiche saued vs and called
vs with an holy calling, not accordeinge to oure
dedes, but accordeinge to his owne purpose and
grace, whiche grace was geuen through Christ
Jesu before the worlde was, but is now declas
red openly by the appering of our sauour Jesu
Christ, which hath put away death, and hath
brought lyfe, and immortalytie vnto lyghte
throughe the gospel.

The. ii. Chapter.

NO man that warreth entangleth himselfe
with worldly busynes, and that he cause he
wolde please hym that hath chosen him to be
souldier, and though a man stryue for a mastery,
yet is he not crowned except he stryue lawfully.

It is a true saying: yf we be dead with him,
we also shall lyue with him. Yf we be paciēt we
shall also rayng with him. Yf we deny him, he
also shal deny vs. Yf we beleue not, yet abyedeth
he saythful. He cannot denye himselfe.

Stryue not aboute wordes, which is to no
profite, but to peruert the hertes.

The Lorde knoweth them that are his. And
let

The Epistle.

let every man that calleth on the name of Christ depart fro iniquitie. Notwithstanding in a great house are not onely vessels of gold, and of siluer but also of wod and of earth, some for honour, & some to dishonoure. But yf a man purge himself from suche flowees, he shalbe a vessel sanctified vnto honour, mete for the lord, and prepared vnto all good workes.

Folow the and vnlarned questions put frome the, remembryng that they do, but gendye styffe.

The. lii. Chapter.

Y And al that wyl lyue godly in Christ Iesu must suffre persecutions: but the euyl men & discouers shal waxe worse and worse, while they deceaue and are deceaued themselves.

All scripture geuen by inspiration of god, is profitable to teach, to improue, to amed, & to instruct in rightwisenes, that the man of god may be perfect and prepared vnto all good workes.

The. liii. Chapter.

Reache the word, be feruent, be it in season or out of season. Improue, rebuke, exhort: w al longe sufferynge & doctrine. For the tyme wyl come, when they wil not suffre holisome doctrine but after theyr own lustes shal they (whose ears iche) get them an heape of teachers, & shal turne theyr eares from the truthe, and shalbe geuen vnto fables.

I am now ready to be offered, and the tyme of my departynge is at hande. I haue fought a good fight, and haue fulfilled my course, & haue kepte the fayth. From hence forth, is layde vp for me a crowne of righteounes whiche the lord that is righteous iudge shal geue me at that day, not to me onelye, but vnto all them that loue his comynge.

The

**The Epistle of S. Paule to
Titus the fyrst Chapter.**

A Bishop must be faultlesse, as it be
cometh the minister of god. Not
proud nor angry, no dyonharde,
no fighter, not geuen to flythy la-
ure, but herberous, one that lo-
ueth goodnes. Sobze mynded, righ-
teous, holy, tēperate, and such as
cleueth vnto the true word of doctrine, & he may
be able, to exhibyte with holsonne learninge, & to
improur them that saue agaynst it.

The Sectians are alwayes lyars, euil beastes
and slowe helperes.

They confesse that they knowe god: but with
thz dedes they deny him, and are abhominable, &
disobedient, and to al good woorkes discommen-
dable.

The.ii. Chapter.

And the elder women ypkewyse, that
they be in such rayment, as becometh
holynes, not false accusars, not geue
to much drynkyng, but teachers of ho-
nest thynges, to make the yonge women sobze min-
ded, to loue theyz husbandes, to loue theyz chyl-
dren, to be discrete, chaste, huswisely good and o-
bedyent to theyz owne husbandes, that the word
of god be not euil spoken of.

The grace of god, that byngeth saluation vnto
al men hath appered, and teacheth vs that we
should deny vngodlines and worldly lustes, and
that

The Epistle

that we should lyue sobze mynded, righteouslye & godly in this present world, loking for þ blessed hope and glorious appering of the mightye god, and of our saueour Iesus Christ, whiche gaue him selfe for vs, to redeme vs, from all vnrighteousnes, & to pouрге vs a peculier people vnto him selfe, feruently geuen vnto good workes.

The .iij. Chapter.

Werne them that they submit themselves to rule and power, to obeye the officers, that they be redy to all good workes.

Not of the dedes of righteousness which we wrought, but of his mercy he saued vs.

Folithe questions and genealogies, and brawlinge and strife aboute the lawe, auoyde, for they are vnprofitable, and superfluous.

A man that is geuen to heresie, after the first and the seconde admonicion, auoyde, remēbyng that he that is suche, is peruerter, and synneth, euen damned by his owne iudgement.

The Epistle of S. Paule to the Hebrewes the .i. Chapter.



Ad in tyme past diuersly and many wayes spake vnto the fathers by the prophetes, but in these last dayes, he hath spoken vnto vs by his sonne, whome he hath made heyre of all thinges, by whom also he made the worlde.

He maketh his aungels spirytes, and his ministers flammes of fyre.

Are

Are not all the aungels ministring spiritures sent to minister for theyr sakes, whiche shal be hepyes of saluation?

The.ii. Chapter.

HE that sanctifieth, and they which are sanctified are all one.

He in no place taketh on hym the angels, but the seede of Abraham taketh he on him. Wherefore in all thynges it became him to be made lyke vnto his brethren, that he might be merciful, and a faythful hye priest in thynges concerning god, for to purge the peoples synnes. For in that he himselfe suffered and was tempted, he is able to succer them that are tempted.

The.iii. Chapter.

AS much as a sonne hath rule ouer y^e house whose house are we, so that we holde fast the confidente and the reioysenge of that hope, vnto the ende.

Take hede brethren, that there be in none of you an euill herte in vnbeleue, that he shoulde depart from y^e lyving God: but exhort one another dayly, whyle it is called to daye, leaste any of you ware harde harted thowowe the deceytes fulnesse of synne.

The.iiii. Chapter.

The worde of god is quicke, and mighte in operation, and sharper then any two edged sword: and entreth through, eue vnto diuiding a sonder of the soule and the spryte, & of the iointes and the mary: and iudgeth y^e thoughtes and the intences of the hearte: neyther is there any creature inuisible in the sight of it. For all thynges are naked and bare vnto the eyes of him, of whom we speake.

The.v. Chapter.

We

The Epistle

We haue not an hie priest, which cannot haue compassion on our infirmities but was in all poyntes lyke as we are, but yet without synne. Let vs therfore go boldly vnto the seate of grace that we may receyue mercy, & fynd grace to helpe in tyme of nede.

Euery hye priest that is taken from among men is ordeyned for men, in thynges pertainyng to God, to offer giftes & sacrifices for synne: whiche can haue compassio on the ignorant, and on the that are out of the way, because that he him self also is compassed with infirmite, for the whiche infirmities sake, he is bound to offer for synnes, as well for his owne parte, as for the peoples.

Roman taketh honoure vnto hym selfe, but he that is called of god, as was Aaron.

Christ in the dayes of his flesh did offre by prayers & supplications. With strong cryinge & teares, vnto him that was able to saue him from death, and was also heard, because of his obedience.

The. vi. Chapter.

It is not possible, that they which were once lyghted, and haue tasted of the heauenly gyfte, and were become partakers of the holpe ghoste, and haue tasted of the good worde of god, and of the power of his world to come: if they fal, should be renued agayne vnto repentance: for as moche as they haue (as concerning them selues) crucified the sonne of god afreshe making a mocke of hym.

That erth which drinketh in the rayne, which cometh offe vpon it, and bringeth forth earbes meate for them that dwelle it, receaueth blessinge of god. But that ground which beareth thornes and byars, is reprobued and is nye vnto cursing: whose

whose ende is to be burned.

God is not vnrighteous, that he shuld forgeth your worke and labour that procedeth of loue, which loue ye shewe in his name, which haue mynistrred vnto the saintes, and yet minister.

The. vii. Chapter.

ID Melchisedech, Abraham gaue tythes of all thynges.

Melchisedech fyrst is by interpretation kynge of righteousnes, after that he is kynge of Salem, that is to saye, kynge of peace, wythoute father without mother, wythoute kynne, & hath neither beginning of his tyme, neither yet end of his life: but is likened vnto the sonne of god, and contynueth a priest for euer.

And receiue those chyldren of Leui, whiche receaue the office of y priests haue a commaundment to take accordyng to the law, tythes of y people, that is to say, of theyr brethren, ye thoughte they spronge out of the loynes of Abraham.

Leui him selfe also, whiche receaueth tythes, payde tythes in Abraham.

The lawe made nothing perfecte, but was an introduction of a better hope, by whiche hope, we drawe nye vnto god.

This manne (Christ) because he endureth euer hath an euerlastyng priesthoode. Wherefore he is able also euer to saue the that come vnto god by hym, seynge he euer lyueth, to make intercession for vs. Soche an hie prieste it became vs to haue which is holy harmlesse, vndefiled, separate fro synnes, & made hye then heuen, whiche neuerthe not daily (as yonder hye priestes) to offer vp sacrifices, fyrst for his owne synnes, and then for the peoples synnes, for that dyd he once for al when he offered vp him selfe. For the law maketh men priests,

The Epistle.

priestes, whiche haue infirmitie, but the word of the othe that came sence the law, maketh þe sonne priest, which is perfect for euermore.

The. viii. Chapter.

After those dayes sayth the lord, I will put my lawes in their myndes, and in their hartes I will wytte them, and will be their god, and they shalbe my people. And thei shal not teache, every manne his neyghbour, and every man his brother saying: knowe the lord, for they shal knowe me, from the lest to the most of them, for I will be mercyfull ouer their vnrigheteousnes and on their synnes, and on their iniquities.

The. ix. Chapter.

The priestes went alwaies into the fyrst tabernacle, and executed the seruice of god. But in the second went the hye priest, alone, one every yere: and not without bloude, whiche he offered for him selfe, and for the ignorance of the people.

But Christ beyng an hye priest of good thinges to come: nether be the bloude of goates, & calves, but by his owne bloude he entred in once for all into the holy place, & founde eternal redemption.

Whersoeuer is a testamēt, ther must also be the death of hym that maketh the testament, for the testamēt taketh auctoritie whē mē are dead, for it is of no value as lōg as he þe made it is a lyue.

Christ is not entred into the holpe places that are made with hands, which are but similitudes of true thinges: but is entred into very heauen, for to appeare now in þe sight of God for us: not to offer him selfe, often as the hye priest entreth in to the holy place every yere with straung bloud, for then muste he haue often suffered sence the world began. But now in the ende of the world hath

The Reuelation of S. Iohn. The firste Chapter.



Appoy is he that rebeth. and they that heare the wordes of the prophesy, and kepe þ thin- ges which are written therein. for the time is at hand.

Beholde he commeth with cloudes, & all eyes shall se him, & they also which persed him.

I am Alpha and Omega, the begynnynge and the endynge saith the Lord almighty, whiche is and which was, and which is to come.

The. ii. Chapter.

To him that ouer commeth, wyll I geue to eate of the tree of lyfe, which is in the mids- des of the paradise of God.

To him that ouercommeth wyll I geue to eate Manna that is hydde, and wyll geue him a white stone, and in the stone a new name writ- ten, which no manne knoweth sauyng he that receaueth it.

I wyll geue vnto euery one of you, accordyng vnto your workes.

To him that ouercometh and kepeth my wor- kes vnto the ende, I wyll geue power ouer na- tions, and he shall rule the with a rodde of yron and as the vessels of a potter shall he bryake them to shewers.

The. iii. Chapter.

If thou shalt not watche, I wyll come on the- as a thefe, and thou shalt not knowe what- houre I wyll come vpon the.

The reuelacion:

He that ouercommeth shalbe clothed in white raire, and I wil confesse his name before my father, and before his angels.

I know thy workes that thou art nether cold nor hote, I wolde thou were colde or hote. So then because thou art betwene both, and nether colde nor hot, I wil spewe the out of my mouth: because thou art riche & increased with goodes, and hast neede of nothyng, and knowest not how thou arte wretched and miserable, poore, blynde and naked: I counsaile the to bye of me gold tryed in the fyre, that thou mayst be riche, & whyt raiment that thou mayst be clothed, that thy felthe nakednes do not appere, and annoint thine eyes with eye salve that thou mayst see.

As many as I loue, I rebuke and chasten, be feruent therfore and repent. Behold I stande at the doore and knocke, yf any man heare my voyce and open the doore, I wyll come in vnto him, and will suppe with him, and he with me.

To him that ouercommeth, will I graunte to sit with me in my seate euery as I ouercame and haue sytten with my father, in his seate.

The.iiii. Chapter.

The fyrst beast was lyke a lyon, the seconde best lyke a calfe, and the thyrde best hadde a face as a manne, and the fourth beste was like a flyinge egle.

The.v. Chapter.

And when he had taken the booke, the foure bestes, and the. xiiii. elders fel downe before the lambe, hauing harpes and golden byalles full of odoures, which are the praises of saintes, & they songe a new songe sayinge: þu art worthy to take þe booke, & to open þe scales thereof: for thou wast

wast kylled, and hast redemed vs by thy bloude
out of all kynnedes, and toges, and people, and
nations, & haste made vs vnto our God, kynges,
and prestes, and we shall craigne on the erthe.

Che. vi. Chapter.

I Sawe vnder þe altar, the soules of the that
were kylled for the worde of god, & for the te-
stimonye which they had. And they cried with a
loude voyce, saying: howe long tarest thou lord
holp and true, to iudge and to auge our bloude
on them that dwell on the earthes?

Che. vi. Chapter.

I There was a great erth quake, and
the sunne was as blacke as sacke clo-
the made of heare, and þe moone waxed
eue as bloude, and the starres of hea-
uen fell vnto the earth euen as a fygge tree cas-
teth from her, her fygges when she is shaken of
a mighty wynde, and heauen vanished awaye as
a scroll when it is rolled together, and all moun-
taines and yles were moued out of their places
and the kinges of the earth, and the greates, and
the riche men, and the chiefe captaynes, and
the mighty men, and euery man, bound mane,
and euery free manne, hyd them selues in denes
and in rockes of the hylles: and said to the hylles
and rockes: fall on vs and hyde vs from the pre-
sence of him that sitteth on the seate, and fro the
wrathe of þe lambe, for þe great day of his wra-
the is come, and who can endure it.

Che. vii. Chapter.

And one of the elders answered, sayinge vnto
me, what are these whiche are arayde in
longe whyte garments and whence came they?

The reuelation,

And I sayde vnto him: Lorde thou wostest. And he sayde vnto me: these are they whiche came out of great tribulation, and made theyr garmentes large and made them whyte in the bloude of the lambe, therfore are they in the p[re]s[en]ce of the seat of god, and serue him day and nighte in the temple, and he that sytteth in the seat wyl dwel among them. They shal hunger no more, neyther thyrst, neyther shal the sonne lyght on them, neyther any heat, for y lambe whiche is in y myddes of the sente, shal fede them, and shal leade them vnto fountaynes of lyuynge water, and god shal wype awaye all teares from their eyes.

The. viii. Chapter.

And an other aungell came and stode before the autler haupnge a golden censur: moche of odours was gyuen vnto hym, that he shoulde offer of the p[re]ayers of all saintes vpon the golde autler, which was before the seat, and the smoke of the odours whiche came of the p[re]ayers of all saintes, ascended vp before god, oute of the aungelles hande.

The. ix. Chapter.

Those dayes shal men seke death, and shal not fynde it, and shal desyre to dye and death shal flye from them.

The. xi. Chapter.

And when they haue finished theyr testimo-ny, the beast that came oue of the botomlesse pit, shal make warre against them, and shal ouercome them, and kyll them. And their bodyes shal lye in the stretes of the greate c[ri]te, which spiritu-ally is called yodom and Egipte. where our lord was crucified. And they of the people and kyndes, and tonges, and they of y nations, shal se their

their bodies .iii. dayes and a halfe, and shal not suffer their bodies to be put in graue. And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall send gyftes one to another for these two prophetes vered them that dwell on the earth. And after thye daies and a halfe, the sprete of lyfe, frome god entred into them, & they stode vp on theyr fete, and greate feare came vpon them whych sawe them, and they harde a greate voyce from heauen sayinge vnto them: Come vp hydder, and they ascended vp into heauen in a cloude, and their enemyes saw them.

Che. xii. Chapter.

And there was a great bataill in heauen Michael and his angels fought with the Dragon, and the Dragon fought and his angels, and preuailed not, neyther was their place found any moze in heauen. And the greate Dragon, the olde serpent called the deuyll, and Sathanas was caste out, whiche deceaueth all the worlde. And he was cast into the earthe, & his angels were cast out also.

Che. xiii. Chapter.

And that killeth wpyth a swearde must be kyllid with a swearde.

Che. xiiii. Chapter.

And I hearde the voyce of harpes harpyng wpyth their harpes, and they songe as it were a newe song befoze the scate, and befoze the foure beastes, and the elders, and no man could learne that songe, but the hundred and .44. M. whych were redeemed from the earth. These are they, whych were not defyled with women for they are virgins. These folowe the lambe whether soeuer he goeth. These were redeemed from manne, be-

The reuelacion,

being the fyrst frutes vnto God and to the lambe, and in theyr mouthes was founde no gyle for they are without spot befoze the trone of god.

And I hearde a voyce from heauen, sayeng vnto me: wyrtte, Blessed are the deade, whiche here after byen in the loyde, euen so saith the spirit that they may rest fro theyr laboures, but their workes shall folowe them.

The. xvi. Chapter.

Behold I come as a thefe, happy is he that watcheth and keepeth his garmentes, least he be founde naked, and menne se his filthynes.

The. xvii. Chapter.

And as muche as she glorified her self, and liued wantonly, so moche poure ys in for her of punishment and sorowe.

The. xix. Chapter.

Happye are they whiche are called vnto the lamberes supper.

And I fell at his fecte to worshippe him, and he sayde vnto me: se thou do it not, for I am thy felowe seruaunt, and one of thy brethren, and of them that haue the testimony of Iesus, worshippe god.

The. xx. Chapter.

Blessed and holy is he that hath parte in the fyrst resurrection, for on suche shall the seconde death haue no power, for they shall be priestes of god and of Christ, and shall raygne wyth him a. M. yeare.

And I sawe the dead, bothe greate and small stand befoze god. And the booke was opened, & another booke was opened, whych is the booke of lyfe, and the deade were iudged of those thynges whiche were wyrtten in the booke accordynge to theyr dedes, and the sea gaue vp her dead, whiche

were

Were in her, and death and hell deliuered vpon the
dead, which were in them, and they were iudged
euery man accordynge to his deades. And death
and hell were cast into the lake of fyre. This is
that second death, and whosoever was not found
writte in the booke of lyfe, was cast into the lake
of fyre.

The. xxi. Chapter.

AND I hearde a great voyce oute of heauen
sayenge: beholde, the tabernacle of god is
with men, and he wyl dwel with them. And they
shal be his people, and god hymselfe shal be wyth
them, and be these god. And god shal wype away
all teares frome their eyes, and there shal be no
moze death nether sorowe, nether cryenge, nether
that ther be any moze payne, for the olde thynges
are gone.

I am Alpha and Omega, the begynnyng
and ende, I wyl geue to hym that is a thyrste
of the well of the water of lyfe free, he that ouer-
commeth shal inheryt al thynges, and I wyl be
his god, and he shal be my sonne. But the feare
full and vnbelyuynge, and the abhominable, and
murderers, and whozemongers, and soccers, &
ydolaters, and all lyars, shal haue their parte in
the lake which burneth with fyre and brimstone
whiche is the second death.

His seruauntes shal serue hym, and they shall
se his face, and his name shal be in theyr forehead
des, and there shal be no nyghte, and they nede no
candeles, neyther lyght of the sunne, for the Lord
god geueth them lyght, and they shall raygne for
euermoze.

I am John which sawe these thynges, & hearde
them. And when I hadde hearde and sene, I fell
downe,

The Reuelation of S. Iohn.

downe, to worshipping before the feet of the angel which shewed me these thinges, and he sayd vnto me: se thou do it not, for I am thy fellow seruant, and the fellow seruaunt of thy brethren the prophetes, and of them which kepe the saynges of this booke, but worshyppe God.

He that doeth euill, lette him do euill still, & he which is felthy, lette him be felthy still, and he that is righteous, let him be more righteous, and he that is holy, lette him be more holy.

And behold I come shortly, and my rewarde with me, to geue euerye manne accordyng as his dedes shalbe.

Blessed are they, that do goddes commaundementes, that their power maye be in the tree of lyfe, and may entre in through the gates into the city, for without shall be dogges and enchauntes, and whozmongers, and murderers, and ydolaters, and whosoener loueth or maketh lesynges.

20 The ende of the booke, for the whiche God be praysted.

The table of the newe Testament.

A.



Abstayne from bloude. *vt.*

Actes. v.

Abstayne from fleshy lustes.
i. Peter. ii.

Adam was not deceyued but
Eue. i. Timo. ii.

Adoutrie in herte *Math. v.*

Agaynst riche men *Jacob. v.*

Agree with thine aduersary *Math. v.*

Almes muste be done secretly *Math. vi.*

Alpha & Omega *Apo. i. xxi.*

All nations shalbe gathered before Christ.

Math. xxv.

All thinges are open to god *Heb. iii.*

All power vs geuen vnto Christ *Mat. xxvii.*

All thinges were comen *Act. ii. iiii.*

All thinges are pure *Roma. xiiii.*

All thinges are lawfull but not expedient.

i. Corinth. x.

All thinges are created by god *Col. i.*

Ananias death *Act. v.*

All men by one man condemned *Roma. v.*

An euell tree *Math. xiii.*

Anna fasted and prayde *Luk. ii.*

An altar of the vnknewen god *Act. xvii.*

Antechrist the sonne of perdition *ii. Thes. ii.*

An Angel appeared to Joseph *Math. i.*

Angels are sent to minister for man *Heb. i.*

Angels offer vnto god, the prayers. *vt. Apo. 8.*

A great rebuke to be barren *Luk. ii.*

Actes

The Table.

Attentans heares & tellers of newes. Act. xvil.
 Armour of God. 1. Thes. v.
 A wauering mynded man. Jacob. i.
 Auoide them that cause diuision. Roma. xvi.
 Auoide heretikes. Tit. iiii.
 Be and haue. Math. vii. Luk. xli. i. John. v.
 Be wisdome in saye. Jacob. i.

B.

Batteplein brauen. Apoc. xli.
 Be content with your wages. Luk. xli.
 Be feruent in a good thyng. Gal. iiii.
 Be foliſhe in this worlde. 1. Cor. xli.
 Be holy in your conuersation. 1. Pet. i.
 Beleue and be ſaued. John. iii. v. vi. xli.
 Beleue my workes. John. x.
 Beleue and do greater workes. 1. John. xlii.
 Beleue not every ſpyte. 1. John. xlii.
 Be rather a miniſter then a maiſter. Math. xx.
 Better it is to be ſingle, then to be married.
 1. Cor. vii.
 Better it is not to eate, the to offend. 1. Cor. xlii.
 Better it is not to know what good is then after
 terwardes to do euill. 1. Pet. ii.
 Be perfect. Math. v. Roma. iiii.
 Be not children in wpt, but in malpce. 1. Cor. xli.
 Be not wery of well doyng. Gala. vi.
 Be content with thyne ſtate. Philip. iiii.
 Be ſwifte to heare, ſlow to ſpeake. Iaco. i.
 Be riſhe in good workes. 1. Timo. vi.
 Beare one anothers burthen. Galat. vi.
 Be angry and ſynne not. Eph. iiii.
 Beware of euell doers. Phil. iiii.
 Beware of falſe prophetes. Math. vii.
 Blaſphemie agaynſt the. 1. Math. xlii. Mar. xli.
 Luk. xli.

Bleſſed

The table.

Blessed are the poore, with other. Mat. v. Lu. 6.
 Blessed are the dead in god Apo. xiii.
 Blynde lede the blynde Mat. v. Luk. vi.
 Bloude and body of Christ I. Coyn. x.
 Breade of god Joh. vi.
 Breade of lyfe Joh. vi.
 Breade that Christ doth geue is his flethe.

John. vi.

Breakyng of breade Act. ii.
 Braunche cannot bebre fruite of self. Joh. xv.
 Boke of lyfe Apoc. xx.
 Burnyng lake Apoc. xxi.
 Byrth of Christ Math. i.
 Bynde and lose. Mat. xvi.
 By a swearde Luk. xxi.
 Byshops & their qualities. I. Tim. iii. Titu. i.

C.

Capernaum Math. xi.
 Care not for the body Math. vi.
 Care not for rayment Math. vi.
 Care not for to inozowe Math. vi.
 Cast not pearles befoze swyne Math. vii.
 Cayphas prophesied John. xi.
 Cayphas John. xi.
 Centurions sayth. Mat. viii. Luk. ix.
 Christ came to fulfill the lawe Math. v.
 Christe hath pleasure in mercy Math. ix.
 Christe came to call. xc. Mat. ix. mar. ii. Luk. v.
 Christe came not to send peace. xc. Math. x.
 Christ was called a glutton. Math. xi. Luk. vii.
 Christ the carpenters sonne. Math. xiii. mar. vi.
 Christ walked vpon the see. Mat. xiiii. mar. vi.
 Christ was sent to the lost Israelites. Mat. xv.
 Christ wil not offend kynges Math. xvi.
 Christ payde tribute Math. xvii.
 Christ came not to be ministred vnto. Math. x.
 Christ

The Table.

Christ cast out the sellers and buyers. **Marks. xxi.**

Luke. xix. John. ii.

Christ was layed in a manger. **Luke. ii.**

Christ is the resurrectiō, and sal of many. **Lu. ii.**

Christ was founde in the temple. **Luke. ii.**

Christ came to saue mā. **Lu. ix. John. xii. i. Cl. i.**

Christ was obedient to his parente. **Luk. ii.**

Christ contynued al night in prayer. **Luk. vi.**

Christ shall come suddenly vpon man. **Luk. xxi.**

Christ sweere droppe of bloude. **Luke. xxi.**

Christ the lyght of the world. **John. ix.**

Christ came not to iudge the world. **John. xii.**

Christ came to bare witness of truth. **John. xviii.**

Christ brethred vpon his disciples. **John. xv.**

Christ dyed for our synnes. **Roma. v. i. Peter. ii.**

Christ dyed and reuiued. **Roma. xiii.**

Christ was made lyke to mā, and why. **Heb. ii. v.**

Christ was without synne. **Heb. v. i. Peter. ii.**

Christ by his owne blood redeime vs. **He. ix. i.**

Pet. i. Apo. v.

Christ maketh intercession for vs. **Heb. ix.**

Christ made agrement for our synnes. **i. John. i. i.**

Christes pouertie. **Matt. viii. Lu. ix.**

Christes yoke is easie. **Matt. xi.**

Christes brethren and sisters. **Matt. xii. mar. iii.**

Luke. viii.

Christes spittel. **Matt. vii. viii.**

Christes later comming. **Matt. xiii.**

Christes workes beare witness for hym. **John. v.**

Christes ministers shalbe honoured. **John. xii.**

Christes pouertie enriched vs. **ii. corin. viii.**

Christes priesthode is euerlasting. **Heb. vii.**

Chylidrens breade is not mete for whelpes.

Matt. vii.

Children vpon the. **viii. daye were circum. xc.**

Luke. ii.

Children

The Table.

Children of this world, are wiser then the chyldren of light. Lu. xvi.

Children of the resurrection shall neuer dye.

Luke. xx.

Choppers and chaungers of the worde. &c.

1. Cor. ii.

Circumcission of the herte.

Rom. ii.

Circumcission made without handes.

col. ix.

Commaundementes two. Math. xxi. Mar. xii.

Comining of the sonne of man. Math. xxiii.

Confession.

Jacob. v.

Comforter.

John. xiiii. xvi.

Comforter shall iudge the world, &c. John. xvi.

Cryme not to hye.

Luke. xii.

Clouen tongues.

Acte. ii.

Coles of fyre.

Rom. xii

Cornelius worshipped Peter

Actes. x.

Cornelius prayers.

Act. x.

Correct thy selfe or thou correct other. mat. xvii

Correcte mennes fautes secretly. Mar. xviit

Corner stone. Luk. xx. Act. iiii. Ephe. ii. 1. Pet. 2

Couetous men ydoll worshippers. Ephe. v.

Couetousnes is the rote of al euil. 1. Timo. vi.

Creatures of god are good

1. Tim. iiii.

Creatians are lyers.

Eit. i.

Croune of righteousness

ii. Timo. iiii.

Cup of colde water.

Math. x. Mar. ix

D.

Daudos mynde of Christes resurrection. Act. ii.

Daves of worke are sixe.

Luc. xiiii.

Day of saluacion.

ii. Cor. vi.

Deacons.

1. Timo. iii

Debes of þ law do not iustifie. Rom. iii. Gal. ii

Debes of the fleche.

Gala. v.

Debes shall be rewarded.

3poca. xxi.

Defraude no man in bargaining. 1. Thes. iiii.

Deny

The Table.

Denye God, and he shal denye the.	Mat. x. ii. Ci. ii.
Death and resurrection of the dead.	ic. i. Cor. xv.
Death shal flye from man.	Apoca. ix
Diuision destroyeth kyngdomes.	Mat. xii. Marke. iii.
Diuision causeth desolation.	Luke. xi.
Differēce of dayes.	Roma. xliii.
Deuoyse : for what cause.	Meth. v. xix. Mar. x.
Do as ye wold be done to.	Mat. vii. Lu. vi.
Do as the pyest byddeth you.	Meth. xxi
Do al thyng in loue.	i. Cor. xvi.
Do nothyng geudgrngly	ii. Cor. ix
Do good vnto all men.	Gala. vi.
Do nothing for vayne glory	Phil. ii.
Do al thynges in the name of Iesu.	Collo. iii.
Do nothyng partially.	i. Timo. v.
Doers of the lawe shalbe iustified.	Roma. ii.
Doers shal be saued.	Meth. vii.
Domes day with wōderful signes.	Meth. xxiii
Luke. xxi. ii. Thes. v. ii. Pet. iii. Apoca. vi.	
Domes dat and the time therof is vnkowen to the aungels.	Meth. xxiii. mat. xiii
Drawe one way.	Philip. ii
Drunhardes with suchē other shal not inherite heauen.	i. Cor. vi.
C.	
Endure to the ende and be saued.	Meth. x. xxiii
Marke. xiii. Apo. ii. Iaco. i.	
Enter in at the straye gate.	Meth. vii.
Epheta.	Mark. vii.
Earthly mē spake of earthely thynges.	John. iii
Eate not with fornicatours.	i. Cor. v.
Eate but offend not.	Ro. xiii.
Enoch and Elias.	Apo. xi. Ecclie

The Table.

Esteeme not thy selfe more then needeth. Rom. xii.
 Esau sold his birthright. Heb. xii.
 Euery tree is knowen by his fruite. Lu. vi.
 Euery mā that beare his owne burthe. Gala. vi.
 Euery kne doth bowe to thi name. 1c. Philip. ii.
 Euery man shal know god. Heb. viii.
 Euery man at gods comming shal se hym. Apo. i.
 Euil doers hate the light. John. iii.
 Examine thy selfe oz euer thou receyue. 1. Cor. x.
 Excommunication. 1. Cor. v.
 Exercise of the body profiteth but litle. 1. Ti. iii.

F.

False churites. Mar. xiii.
 False prophetes. 11. Pet. ii.
 Fast, and how men should fast. Math. vi.
 Fasting with praise driueth out deuils. ma. xvi.
 Fasting and praying. Act. xiii. xiiii. 1. Corin. vii.
 Fayth, as a grayne of mustard seed. Mat. xvii.
 Faith and the power therof. Math. xxi. Mar. xi.
 Faithful seruant. Lu. xix.
 Faith iustifieth man. Rom. iii. Gala. ii.
 Faith without loue is nothing. 1. Cor. xiii.
 Faithful me are the Chylde of Abraham. ga. iii.
 Faith and the definition there of. Heb. xi.
 Faith without dedes. Iacob. ii.
 Faith ouercometh the world. 1. John. v.
 Father and the son do al one thyng. John. v.
 Father of al lyars. John. viii.
 Fathers muste laye by for theyr chyliden.
 11. Col. iii.
 Feare hym that may kyll both bodye and soule.
 Math. x.
 Feare to fall into the handes of god. Heb. x.
 Feare hath no perfectnes. 1. John. iiii.
 Fede Christes flocke willingly. 1. Pet. v.
 Feze of hel. Math. v. xviii. mar. ix.
 Fre

The table.

Fyre and payne everlasting.	Mat. xxv. Mat. x.
Fyre shal trye mans workes	1. Cor. iiii.
Fylthy communicatton	Eph. iiii.
Fythers of men	Mark. i. Luk. vi.
Fygge tree	Math. xxi.
Fleshly men cannot please god	Rom. viii.
Flethe and the spryte are contrary	Gal. v.
Folow Christ, and how.	Math. xvi. Mar. viii.
Luk. ix.	
Follownes and weakenes of god	1. Cor. i.
Folithe questions	ii. Timo. ii. Tit. iii.
Forgyue thy brother.	Math. xix
Forgyue one a nother	Mat. xviii
Forgyue and be forgyuen	Mar. xi. Luk. vi.
Forgyue him that repenteth	Luk. xvii.
Fornicatoures do synne agaynst theyr. ac.	
1. Cor. vi.	
Forsake for the loue of God.	Math. xix. Mar. x.
Foure beastes	Dps. iiii.
G.	
Gates two, a strayte and a wyde	Math. viii.
Gates of hell	Math. xvi.
Gestes, and what maner of gestes. xc.	Luk. xiiii.
Generacions from Abraham, to Christ.	mat. ii.
Geue good measure	Luk. vi.
God of stones can rayse vp the childre of Abraham.	Math. iii. Luk. iii.
God onely must be worshipped	Math. iiii.
God doth good to frende and foe.	Math. v.
God is to be beloued aboue al thing.	Math. x.
God must be honoured with hart and mouth.	
Math. xv.	
God shal rewarde euery man after his dedes.	
Math. xvi. Roma. ii. Apoc. ii.	
God is in the middes of them that are gathered in his name.	Math. xviii.
God	

The Table.

God is onely good.	Math. ix. Mar. x.
God is alway with vs	Math. xxviii.
God wyl aduenge the churche.	Lu. xlviii.
God made al thynges,	John. i.
God cannot be sene.	Joan. i.
God geueth not his spyrte by measure.	John. iii.
God must be worshippe in spirite.	John. xiv.
God hath geuen al iudgement. &c.	John. v.
God heareth no synners.	John. ix.
God dwelleth not in temple made with. &c.	
Act. vii.	
God is not perisall.	Act. x.
God chose the foolyshe and weake thynges of the worlde.	1. Cor. i.
God geueth increase of all thynges.	1. Cor. iii.
God must iudge and not man.	1. Cor. xiii.
God suffereth not man to be tempted aboue hye strengthe	1. Cor. x.
God loueth a cherefull gener.	ii. Cor. ix.
God worketh all thyng in man	Phil. ii.
God tryeth our hartes.	i. Tes. ii.
God hath called vs with an holl calling.	ii. Tes. i.
God doth not forget our workes.	Heb. vi.
God loueth those he chasteneth.	Heb. xii. Ipo. iiii.
God doth tempte no man.	Iero. i.
God wold haue no man losse.	ii. Pet. iii.
God shal come with thousand of saintes.	Iud. i.
God wyl come vpon man as a thefe.	Ipo. iii. vi.
Gods word onely saueth man.	Math. vii.
Gods word shal not. &c. mar. 24. mar. xiii. lu. xii.	
Gods messenger.	Marke. i.
Gods great loue to the worlde.	John. iii.
Gods frendes.	John. xv.
Gods workes do declare his godhead.	Rom. i.
Gods kindenes leadeth a man to repēt.	Rom. xi.
Gods iudgements ar vnsearcheable.	Roma. xi.
As.	Gods

The table.

Goddes grace both susteyne. **Roma. iiii.**
 Goddes liberalitie, **11. Cor. viii.**
 Good workes must be done. **re. mat. v.**
 Good workes maye be done on the sabboth daye. **Mat. xii. Luc. vi. xiii. John. vii.**
 Good tere good frute. **Mat. xxi.**
 Good thypharde. **John. x.**
 Good and perfect gyftes are from above. **Jaco. i.**
 Gospell of Christ, the ymage of god. **ii. Cor. iii.**
 Glory of manne. **1. Pet. i.**

H

Happy be they that kepe the word of god. **1. Pet. i.**
 Happy seruantes. **Mat. xxi.**
 Happy are the barren. **Luc. xiii.**
 Hardest is great, but fewe labourers. **Mat. ix.**
 Hate father & mother, and folow christ. **Luc. xiii.**
 Hate thy life and kepe it. **John. xii.**
 Hate me and hate my father. **John. x.**
 Hatred byngeth darctnes. **1. Joh. ii.**
 Heirde of sinners. **Mat. xiii. Marke. v. Luc. vii.**
 Heauen must be taken by violence. **Mat. xi.**
 Heauenly wydom. **Jaco. iii.**
 He that hath, shal haue moze. **Mat. xiii. xxv.**
Mat. iiii. Luc. viii. xix.
 He that is leest, shal be greatest. **Luc. ix.**
 He longeth god that keepeth his commandement. **Yes, John. xiiii.**
 He that sayth that he is without synne. **John. i.**
 He that hateth his brother is a man sleaer. **1. Joh. iii.**
 Here and then he downge. **Luc. vi.**
 Heauenly reioyse at the repentance of a synner. **Luc. xv.**
 Hynd close thinges shal be knownen. **Mat. x.**
 Hyred seruantes. **John. x.**
 House of god, is a house of prayer. **Mat. xxi.**
Mat. xi. Luc. xix.

Hospitality

The Table.

Hospitalite. Heb. xlii.
 How man shuld loue is lord god. marche. xli.
 Humble thy selfe, and be exalted. Lu. xlii.
 How mans body shal ryse. i. Cor. xli.
 Husbonds loue your wyues. Ephe. v. Col. iiii

Jesus the mediator of the newe testament, he. xli.
 I am the true way. John. xli.
 Idle wordes. Mat. xli.
 Jesus a saviour. Mat. i.
 Jesus first sermon. Math. iiii.
 Jesus was baptised of John. mar. i.
 Jesus after John was taken, began. xli. Mar. i.
 Jesus the sonne of the hyest. Luc. i.
 Jesus meate. John. iiii.
 Jerusalem. Math. v.
 Jesus is our aduocate. i. John. ii.
 John the baptiste. Mat. iii. xi. mar. i. Luc. i.
 John left his father to folow christ. mar. 4. mar. i.
 Johns garmentes, meate and drinke. mar. i.
 John was fylled with the holy spirite. Luc. i.
 John for ioy sprange in his mothers bely. Luc. i.
 John the prophet of the hyest. Luc. i.
 Johns preachyng. Lu. iiii.
 John baptised with water, christ with fyre. lu. 3.
 John, i. Act. i.
 John goddes messenger. Lu. vii.
 Jonas. math. xli.
 Joseph a manne of perfection. math. i.
 Joseph fulfilleth the angels commaunde. mat. i.
 Joseph ruler of all Egypt. Actes, vii.
 If an angell from heauen do preach. xli. Gala. i.
 Inner man delete in the loue of god. Roma. vii.
 Iocrites pray openly, and to be seene. Math. vi.
 It is not geuen to euery man, to know the secret
 tes of heauen. Math. xlii. Lu. vii.
 Jewes

The Table.

Jewes maye not company with allents.	Act. x.
Judge not.	Math. vii. Roma. xiiii.
Judge not after the better apperaunce.	John. vii.
Judge thy selfe truly.	i. Cor. xi.
Judgement merciles	Jaco. ii.
Judas hanged him selfe.	Actes. i.
Iuste men shall shine like the sonne.	Math. xiii.
K	
Kyngdome of heauen is at hand.	math. x.
Kyngdome of god.	Roma. xiiii. i. Cor. iiii.
Kynges thye, the starre, wyth theire offerynges.	Mat. ii.
Keyes of heauen.	math. xvi.
King Herode eaten with wormes.	Actes. xii.
Kepe of knowledge.	Luke. xi.
Kepe your vessell in holynes.	i. Thes. iiii.
L	
Labour for the eternall meate.	John. vi.
Labourer is worthy of his rewarde.	luke. x.
Lambe of god.	John. i.
Laye from you that olde man.	Ephe. iiii.
Lazarus.	luc. xvi.
Lawe of god shal neuer perishe.	Luc. xvi
Least and the greatest in the kyngdom of heauē.	Math. v.
Lende but loke for no gayne.	Lucke. vi.
Leper must shewe him selfe to the priest.	Mat. i.
Luke. v.	
Let slepe yout nettes.	Luc. v.
Let not sunne raygne in your bodies.	Roma. vi.
Let there be no dissencion among you.	i. Cor. i.
Letter and the spere differ.	ii. Cor. iiii
Let your wordes be poundred with salt.	Col. iiii.
Let the righteous be moze righteous.	3po. xxi.
Leue worldly thinges & possesse heauē.	luc. xvi.
Leuytes payde tithes.	Heb. vii.
	Liberte

The Table.

Liberte is where the spire of god is.	1. Cor. iii.
Lyfe eternal.	John. xvi.
Lyue after the flethe and dye,	Rom. viii.
Lyke pleasure like payne,	Epo. xvi.
Lyght of the worlde,	Meth. v.
Lyve vnto the holy ghost,	Actes. v.
Locke not hache,	Luke. ix.
Lord go from me.	Luc. v.
Lose thy lyfe and saue it,	Luc. xvi.
Lot syl on Mathias,	Actes. i.
Loue your enemyes.	Meth. v. Luc. vi
Loue declareth Christes dysciples.	John. xiii.
Loue fulfilleth the lawe.	Roma. xiii.
Loue excelleth sayth and hope.	1. Cor. xiii.
Loue couereth sinne.	1. Pet. iiii.
Loue byrgeth light,	1. John. ii.
Loue not the worlde.	1. John. ii.
Loue in dede and verite,	1. John. iii.
Loue casteth out feare.	1. John. iiii.
Loue one another,	1. John. i.

¶

Make frendes of the wicked manne,	Luc. xvi.
Madalene wrought a good worke vpon christ,	
Meth. xvi, mar. xiii, John. xii,	
Magdalens synnes are forgeuen,	Luc. viii.
Man liueth by the worde of god,	mat. 4, Luc. 4,
Man is knowen by his dedes	mat. vii.
Manne be an other mans sayth may be holpen,	
Meth. ix, Luc. v,	
Manne can not seporate that god hath coupled,	
Mar. v,	
Man to abyde with his wife shal leue al thynge,	
Marke x,	
Manne if he wilbe saued must be borne of water	
and the spire, John. iii,	
Man is goddes temple, 1. Cor. iii, vi, 11, 2. Cor. vi,	
Ma. iii,	Man

The Table.

- Man is the womans head i. Cor. xi. Ephe. v.
 Man is the glory of god i. Cor. xi.
 Man ought not to couer his head. i. Cor. xi.
 Manne shalbe rewarded after þe workes of hys
 bodye. ii. Cor. v.
 Manne was created vnto good workes. Ep. ii.
 Man wrethleth against the deupl. Ephe. vi.
 Man shall once dye Heb. ix.
 Man shal vanishe awaye as the floure of grasse
 Iaco. i.
 Hanna. Apo. ii.
 Mannes angell beholdeth the face of god.
 mat. xviii.
 Mannes conscienc: e and thought shal beare wit-
 nes with hym or agaynst hym. Roma. ii.
 Mans will is accepted accordyng to that he hath
 ii. Cor. viii.
 Mans end shalbe accordyng to his dede. ii. cor. xi.
 Mans lyfe. Iaco. iii.
 Many and dyuers walkers. Phil. iii.
 Mathen or leuy the customer. Mat. ii. Luc. v.
 Martha martha. Luk. x.
 Melchisedech. Hebr. vii.
 Membres that are noysome, must be cast awaye.
 math. v.
 Many are called and fewe chosen. mat. xxi.
 Men loue darknes moze then lyght John. iii.
 Meate doth not make manne acceptable to god.
 i. Cor. viii.
 Many menne peruert Pauls sayynges, to theyr
 owne destruction. ii. Pet. iii.
 Mortify your membres. Col. iii.
 Mortifye the dedes of the body & liue. Rom. viii.
 Moses and Helias in the mounte, & wherof they
 spake. Luc. ix.
 Moses learnynge. Act. vii.
 Mouth

The Table.

Mouth doth speake of the aboundance of þ hart

Math. xii.

Muche people and fewe preachers. math. ix.

R

Name of Iesus. Phil. ii.

Name of Iesus the name of saluation. Pet. iiii.

Nazarath a citie of Galile. Marke. i.

Newe wyne in newe vessels. math. ix. marche. ii.

Luke. v.

No man can serue to masters. Mat. vi. luc. xvi.

Roman without synne. John. viii.

No manne knoweth the sonne, noz yet the father

Luke. x.

No manne commeth to the father, but by Chryst

John. iiii.

No manne doth good. Roma. iii.

No manne can tame the tongue. Iaco. iii.

Nothing so hid but it shalbe knowe. Iac. iiii.

Nothinge can departe manne frome the loue of

god. Roma. viii.

O.

Obeie the powers, and officers. Roma. xiii.

Cite. ii. Hebze. xiii. i. Pet. ii.

Obeie for conscience sake. Rom. xiii.

Oferpyge of the pooze wyddowe. Mar. xii.

luke. xxi.

Olde wyne is pleasaunter then newe luc. v.

Old thynges are gone. Apo. xxi.

One brother may mari the others wife, and how

Mar. xii.

One thinge is necessary. luc. x.

One flocke and one shepeherde. John. x.

One word fulfylleth the law. Gala. v.

Our bodies are the members of Chryst. i. Cor. vi.

Our abelens commeth of god. ii. Cor. iiii.

aa. iiii.

Paul

The Table,

p.

Paul and Barnabas.	Actes. xiii.
Paul a maker of tentes.	Actes. xviii.
Pauls miracles.	Actes. xix.
Paul is better to all nacpons.	Rom. i.
Paul is not ashamed of Christes gospel.	Rom. i.
Paul doth tame hys body.	i. Cor. ix.
Paul was troubled in his fleche.	ii. Cor. xii.
Paul receaued his gospel by the reuelation of Christ.	Gala. i.
Paul withstode Peter.	Gala. ii.
Pauls crowne and glory.	i. Thes. ii.
Pauls Epistles in diuerse places are hard to be vnderstanded.	ii. Peter. iiii.
Peter and Andrew folow christ.	mat. xiii. mar. i.
Peter rebuked Christ.	mat. xvi. mar. viii.
Peter is rebuked of Christ.	mat. xvi. Mar. viii.
Peter baptised in the name of Iesus.	Act. ii. viii.
Peter by prayer is deliuered.	Act. xii.
Peters shadowe.	Act. v.
Perf. et is he. xi.	Math. ix.
Peace be here.	mat. x. luke. x.
Pharises eate not wyth vnwashed handes.	
Marke. vii.	
Pleasure shal haue paine.	luke. xvi.
Plantes not planted by god.	math. xxi.
Pilate.	Jo. xix.
Doore folke ye shal alwayes haue with you, but not me.	math. xxvi. mark. xiiii. John. xii.
Pray secretly.	math. vi.
Pray but habble not.	math. vi.
Pray and forgeur.	Marke. xi.
Pray for kynges and rulers.	i. Tim. ii.
Prayers of sanctes.	Apoc. v.
Prayse not thy selfe.	ii. Cor. x.
Preachyng of the crosse.	i. Cor. i.
	Preache

The Table

Preache the gospell and lyue of the gospell.

1. Cor. 15,

Preachers are worthy double honours. 1. Tim. 5

Preache in season and out of season. 11, 1 Tim. 11

Wyde wyl haue a fal. Luke. 11. 11.

Pyssle of the thynges solde, were delyuered to 8
spolles. Actes. 11. 11.

Prophetes haue desired to se that ye. Mat. 11. 11.

Prophetes are not without honour. 11. Math.
11. 11, marke. 11. 11. Luke. 11. 11. John. 11. 11.

Properties of scribes mark, 11, Luke, 11,

Promises were made to the seede of Abraham, and
not to the seedes Gala, 11,

Proue thine owne woordes Gala, 11,

Put vp the swearde math, 11. 11.

Pure and undefiled deuotion Iaco, 1,

Quynke sacrifice Roma, 11,

Racha, math, 11,

Receane not those, that bringes not christes lear
nyng. 11, John, 1,

Reconcile the to thy brother, and then offer,
math, 11,

Reioyse but wherein Luke, 11

Reioyse in thy infirmities, 11, 1 Cor. 11, 11.

Reioyse in the crosse of christ, Gala, 11,

Reioyse in the temptation, Iaco, 1,

Reioyse in god 11, 1 Cor. 11

Redeme the tyme Ephe, 11,

Rewarde of the blessed is greate, math, 11,

Rewarde of synne, Roma, 11,

Remission of synnes, John, 11,

Resist not wronge, math, 11,

Resist not the powers, Ro, 11. 11.

Resist the deuyll 1, 1 Pet. 11,

Riche

The Table

Rich men enter hardly into heaven	Mat. xxi.
Rich men fall into dyners snares.	i. Tim. vi.
Rivers of waters of life	John. vii.
Myghty requies commeth be faiche	Roma. iii.
Sabbath day was made for man	Mark. ii.
Salute no man by the waye	Luk. x.
Saluation commeth of the Iues	John. iiii.
Salomons temple was. xlii. yeares a buyldynge.	John. ii.
Sandals	Mark. vi.
Salt of the earth	Math. v.
Saluation commeth of workes	Ephe. ii.
Saintes call for vengeance	Apo. vi.
Sathan knew Christ. math. 9. mar. l. iii. v. lu. 4.	
Sathan of himselfe can do nothyng.	Mat. viii.
Sathan noth chaunge himselfe into an aungell of lyght	ii. Cor. xi.
Saul Saul	Act. ix.
Seduces deny the resurrection	Act. xiii.
Seetes are necessarye	i. Corinth. xi.
Scripture concludeth al thynges vnder spenne.	
Gala. iiii.	
Scripture geue by the inspiration of.	ii. Tim. 3
Seconde death	Apo. xi. xxi.
Seke first for the kyngdome of heauē.	Mat. vi.
Seke not to be deuorced	i. Cor. vii.
Seke for heavenly thinges	Collo. iii.
Sel al that thou hast	Luk. xvi.
Separate thy selfe from fond axers of questios.	
i. Timo. vi.	
Seruaunt is not aboue his lord	Math. x.
Luk. vi. Joh. xiii. xv.	
Seruautes be obedient to your maysters.	
Eph. vi. i. Pet. ii.	
Shake	

The table.

Shake of the dust of thy feet. Math. x. Math.

vi. Luk. ix. x.

Synners must be openly rebuked 1. Timo. v.

Synnes to death, and not to death 1. John. v.

Simon I haue prayed for thee Luk. xxi.

Sorrowe shall turne to ioye John. xvi.

Sowe spiritual thinges and reape carnall,

1. Corint. ix. Gala. vi.

Sowe lytle and reape lytle 11. Corin. ix.

Sorrowe not for the deade 1. Thes. iii.

Speake one thinge 1. Corint. i.

Spirite of the father spake in the apostles,

Math. x.

Spirites haue no bones Luk. xxi.

Spirite searcheth all thinges 1. Cor. ii.

Serue to entre in at the stright gate. Luk. xxi.

Steven sawe Iesus standing on the righte hande
of his father Act. vii.

Steven was stoned to death Act. vii.

Stand not in thy owne conceite Roma. xv.

Strive lawfully and be crown. d 11. Tim. ii.

Strive not about wordes 11. Timo. ii.

Suffer for wel doyng 1. Pet. ii. iii.

Sweare not at all, Mat. v. Iac. v.

Surfeting and drunkenesse Luk. xxi.

T.

Take no thought for the bodye Luk. xxi.

The tree that bringeth not good fruite, muste be
burnte Math. iii.

The thinges that defile man. Mat. xv. mar. vii.

The thinges that come out of the herte. mat. xv.

The Apostels anoynted many sicke folke with
oyle Mar. vi. Iacob. v.

The workes that shal folow them that beleue.

Mark. xvi.

The harte is where the treasure is Luk. xxi.

The

The table.

The dead shall heare Christes voyce	John.v.
The fathers wyll	John.vi.
The chiefe entreceth in by the wyndowe	John.x.
The thing that is of God cannot be destroyed.	
Actes.v.	
The gifte of God cannot be bought	Act.viij.
The testimonie of our conscience is oure reioys	
syng.	ii. Corinth. i.
The tree of lyfe	Apo.ii.
The ende of the comāndemēt is loue.	i. Tim. i.
Thre sortes of chaste men	math. xix.
There is but one mayster, & one father.	mat. 32.
There are thre thynges that beare recorde in hea-	
uen, and thre in earth	i. Joh. v.
The institution of the sacrament of the aulter.	
Math. xxvi. mar. xxiij. Luk. xxii. i.	Cor. xi.
This infirmite is not vnto death	John. xi.
Thynges to be abstayned fro.	Act. xv.
Thynges wytten are for oure learyng.	Ro. xv.
Thynges prepared for those that loue God.	
i. Corinth. ii.	
Thynges sene and not sene	ii. Corinth. iij.
Thou shalt not kyll	math. v.
Thou shalt not be angry	math. v.
Thou shalt not commit adoutrie	math. v.
Thou shalt not loke on a woman to luste her.	
Matthew. v.	
Thou shalt not forswear thy selfe	math. v.
Thou art Christ the sonne of the lyuyng God.	
Math. xvi. mark. ii. John. vi.	
Thou art Peter	math. xvi.
Thou shalt not washe my fete	John. xiii.
Pythes. Luk. xi. math. xxiii. Heb. vii.	
To sit on my right hand. &c.	Math. xx. mar. x.
Touche no women	i. Cor. vii.
Tribulacion the right waye to heauen	Act. 14
	Tri:

The table.

Tribulation bringeth patience Rom. v.
 Trust not in riches mark. x. l. Tim. vi.
 Trust maketh man free John. viii.
 Two coates Mark. vi. Luk. iii. ix.
 Treasure, where it must be gathered. mat. vi.

A. W.

Waple of the temple mat. xv.
 Wessell of honour and dishonours ii. Tim. ii.
 Wessell of wrath and mercy Rom. ix.
 Watche and be redy math. xxiii. xxv.
 Watche and be sober i. Thes. v.
 Watche and pray math. xxiii. mark. xiii.
 Water of lyfe John. iiii.
 Waue not with every winde of doctrine.
 Ephe. iiii.

Walke in the daye and night John. xi
 Walke while ye haue light Joh. xii.
 Walke in a newe lyfe Roma. vi.
 Walke honestly Rom. xii.
 Walke in humblenes of mynde Eph. iiii.
 Walke circumspectly Eph. v.
 Wedding garment math. xxii.
 Wedlocke muste be had in pryncce Heb. xii.
 Werers of softe clothyng math. xi.
 Women must learne of theyr husbandes. i. cor. i. 4.
 Womens garmentes i. Timo. ii. i. Pet. iii.
 Weme must teache theyr daughters, and what.
 Tit. ii.

Wemen must be vnder obedience and in silence.
 i. Corinth. xiii.

Wemen are the glory of man i. Corinth. xi.

Weapons of our warre ii. Corinth. x.

Whelpes, and of the crommes that fall from the
 table Mathew. xv.

Wile men haue no wds of phisicke math. ix.
 Mark. ii.

Who

The table.

Who is greatest in the kyngdome of heauen.	
Matt. xxiii.	
Whome a man shoulde feare	Luk. xii.
Who can endure the laste daye	Apoc. vi.
Who are in the presence of god	Apoc. vii.
Why smytest thou me	John. xvi.
Wycked men shalbe caste into a furnes of fyre.	
Matt. xlii.	
Wherefo man obeyeth, therto he is seruant.	
Roma. vi.	
Wynde bloweth where he lusteth	John. iii.
Wylde as serpentes	Matt. x.
Wydowes	1. Timo. v.
Virgins folowe the Lorde	Apoc. xii.
Wo be to the offender	Matt. xviii. Mark. ix.
Luk. xvi.	
Wo be to the riche	Luk. vi.
Wo be to you phariseis	Luk. xi.
Wo be to preachers yf they preache not.	
1. Corin. ix.	
Workman is worthy his meate	Matt. x.
Workes that folowe the faythfull	Mar. xvi.
Workes of the worlde are euil	John. vii.
Woike and of dutey recouer thy rewarde.	
Roma. ii.	
Woike and eate	1. Th. i. v.
Workes folowe the dead	Apoc. xiii.
Worldly wysedome	1. Cor. iii.
Woike of God sanctifieth al creatures,	
1. Timo. ii.	
Woide of god is quicke	Heb. ii.
Worldly frendshipp	Jacob. ii.
Worship God and not men, nor aungels.	
Apoc. xix. xxi.	
Woide of God lasteth for ever	1. Pet. i.
Woime of conscience	Mark. ix.
Woman	

The table
Woman is subject to man
Unprofitable seruantes

Roma. vii.
Luk. xvi.

Ye, ye, naye, naye.

Math. v. Iaco. v.

Sacharias and Elizabeth.

Luk. i.

Printed at London in the
Fleetstreet at the signe of the
Rose Garland by me Wyl-
lyam Copland, for
Richard Iugge